

# *The* JUVENILE INSTRUCTOR

1866

VOL. XLIX

DECEMBER 1914

No. 12

1914

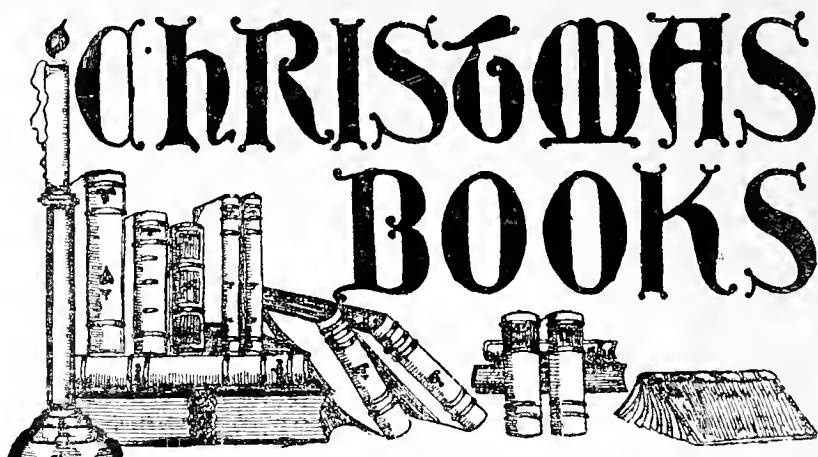
ARVILLE NIELSON



A CHRISTMAS CAROL

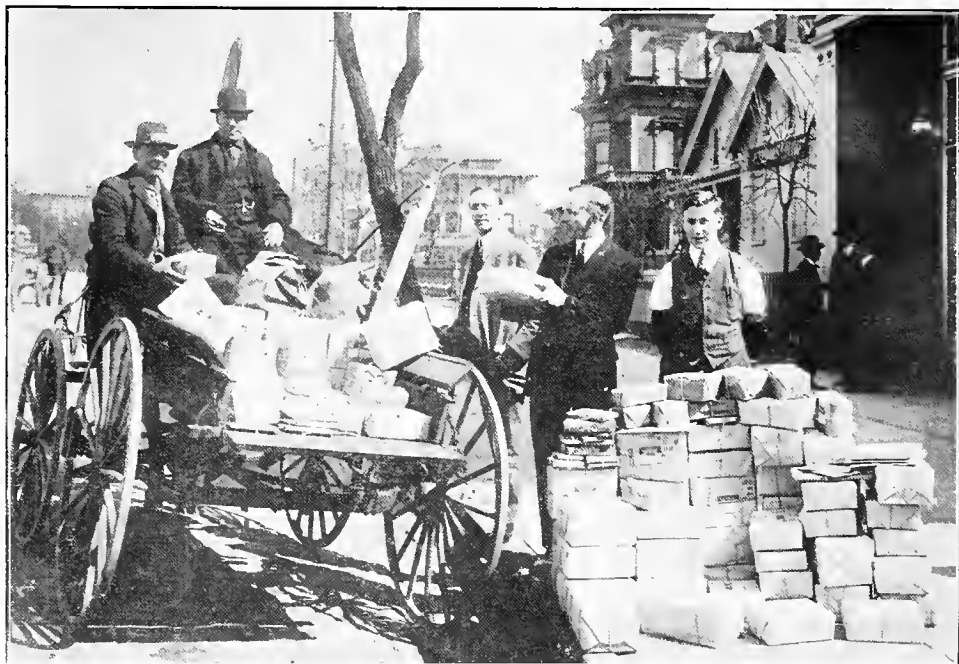
ORGAN OF THE  
DESERET SUNDAY SCHOOL UNION

# CHRISTMAS BOOKS

A black and white illustration featuring a tall, lit candle in a holder on the left. Next to it are several books of varying sizes, some standing upright and others lying flat. To the right of the books are two small, round objects, possibly candles or containers, and a small, rectangular object that looks like a book or a box.

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# THE JUVENILE INSTRUCTOR

An Illustrated Monthly Magazine

Designed Expressly for the Education

and Elevation of the Young

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

PRESIDENT JOSEPH F. SMITH, Editor  
GEORGE D. PYPER, Associate Editor

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Volume XLIX, for the Year 1914

PUBLISHED BY THE  
DESERET SUNDAY SCHOOL UNION  
SALT LAKE CITY, UTAH  
1914

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By JOSEPH F. SMITH

For Deseret Sunday School Union

# The Story

By Grace Ingles Frost.

Ah, yes, my darling, my Little Boy Blue,  
I have a story to tell unto you,  
Of the Babe who once in a manger lay,  
The morn of the very first Christmas day.  
Lay, as you lie in my arms, dear, tonight,  
Cuddled up safely, so warm and so tight,  
For only a babe unto mother are you,  
Altho' older grown, my own Little Boy Blue.

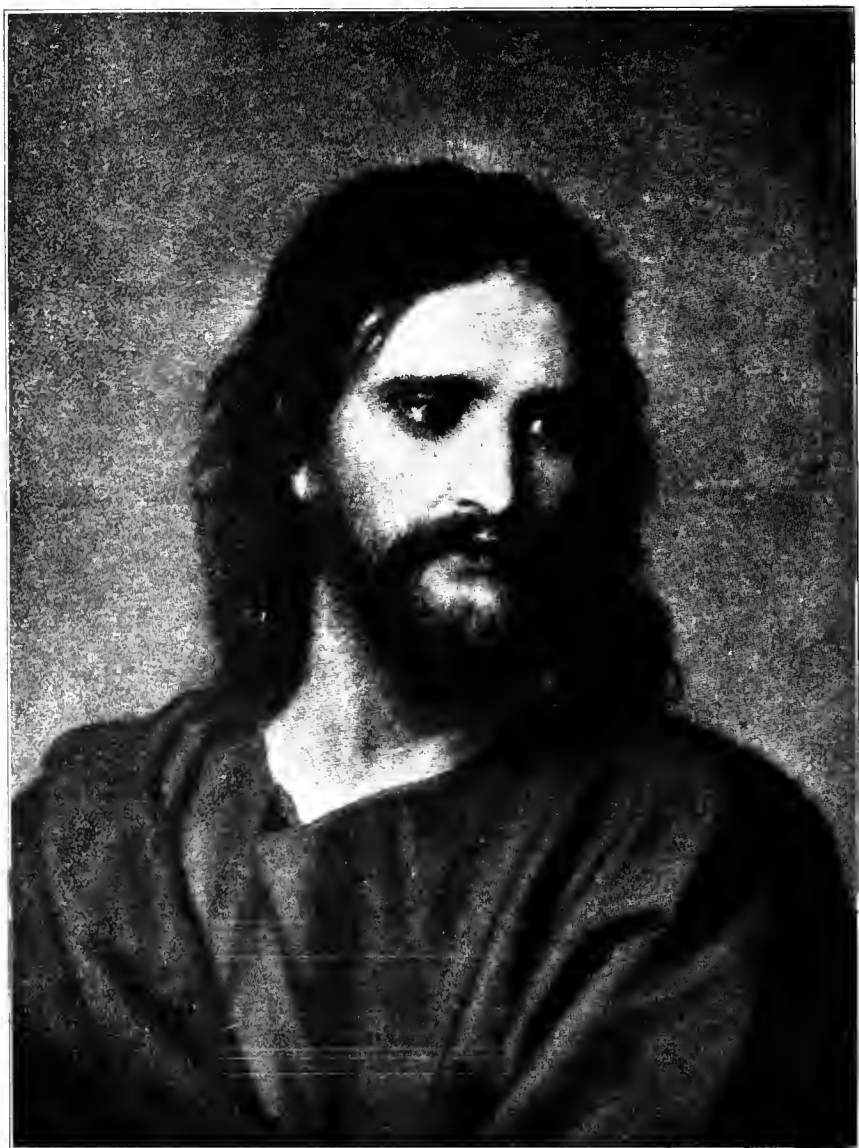
Shepherds who watched o'er their flocks in the night  
Saw in the heavens the wonderful light  
Of a Star that they never before had there seen;  
It pointed the way, they followed the gleam;  
It led to the Manger where slumbering lay,  
That Babe in the morn of the first Christmas day,  
Caressed by the arms of His mother as you,  
Tonight are caressed, my own Little Boy Blue.

And when they had found Him, what then did they do?  
They bowed their heads low, my Little Boy Blue,  
As we, when we kneel at close of the day,  
To thank the dear Lord for His beautiful way;  
For He was the Christ-Child, God's own little Son,  
And thus was the day we call Christmas begun.  
Yes, yes, my bright eyes, the story is true.  
It is no fairy tale mother tells unto you.

And now listen well, my Little Boy Blue,  
Unto this story I'm telling you.  
That morn very early before it was light,  
Above the wee Head the Star grew more bright,  
And the heavens and earth were with glad music filled  
From lips of the angels until e'en was stilled  
The bleat of the lambs, nestled close as are you,  
For they, even they, love their mothers, Boy Blue.

And what said the song, my Little Boy Blue?  
"Peace, peace upon earth good will to men," too;  
Those were the words, but tonight mother hears  
The cry of the hungry, the falling of tears  
From mother hearts bleeding for loss of their sons,  
Who hold in their hands awful swords, cruel guns,  
Out on a battlefield under the stars,  
Filled with the thirst of the demon of wars,  
As if that Holy Babe had never been born  
And angels ne'er sang on that first Christmas morn.

But mother has wandered, my Little Boy Blue,  
From the story she started to tell unto you.  
While in the Manger that tiny One lay,  
There came Three Wise Men from lands far away,  
And placed at that dear little Babe's dimpled feet  
Their treasures of gold and perfume more sweet  
Than breath of the blossoms that in summer grow  
In mother's rose garden, and since then just so  
Has the spirit of love each Christmas anew,  
Brought gifts to the children, my Little Boy Blue.



Glory to God in the highest  
And on earth Peace,  
Good will toward men.





ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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## The Life of the Master.

*By S. S. Jones.*

### Part III.

Word came that as with a friend, Cleopas  
Was traveling on the way to Emmaus,  
A stranger joined them while upon the road  
And conversed freely as they onward strode.

Cleopas and his friend were much downcast,  
Reflecting on the sad events just past;  
Whereon the stranger in more cheerful vein  
Able began the scriptures to explain:  
Which saith the Son of God must surely die  
Ere He ascended to His throne on high.

His converse with them won conviction  
And reconciled them to the crucifixion;  
With knowledge and with kindness in turn  
The hearts of both did in their bosoms burn;  
And as they to the parting place had come,  
Entreated Him go with them to their home.  
Consenting, and while seated at the board,  
Their eyes were open'd and they knew the Lord;  
He blessed them, and so great was their delight,  
Back to Jerusalem, that very night  
They went in haste to tell that He'd arose;  
That Jesus lived again, despite His foes.

\* \* \*

As these events were thus narrated,  
Proofs of the living Christ accumulated;  
The eleven while in a room with closed door,  
To keep them safe from Jewish wild uproar,  
As they sat pondering the things they'd heard,  
The Savior whom they loved to them appeared;



*"A stranger joined them while upon the road."*

"Peace be unto you," were the words He spoke,  
And on their heads the spirit did invoke:  
Saying to doubting Thomas, "Come and see,—  
A spirit hath not flesh and bones like me."

His sacred presence made their hearts rejoice  
And oh! the joy, to hear again His voice:  
To make His own identity complete,  
Showed unto them His hands, His side and feet.

Those cruel wounds, the testimony bore  
That He was the same Jesus as before:  
Thomas, in tears, with penitence drew nigh,  
Call'd Him his Lord and God, with sob and sigh.

While all in wonderment and joy combined,  
Hailed Him as Christ, the Savior of mankind:  
His sacred voice was heard by them once more  
When He partook of fish upon the shore:  
And He was seen as Paul doth well define  
By full five hundred persons at one time.

But last of all His voice was by them heard  
When He commission'd them to preach the word,  
Saying: "Go to every nation, bond and free  
As my own chosen witnesses to be."

When this, His last command to them was given,  
The Son of God ascended into heaven;  
As they stood gazing steadfastly o'erhead  
Two sacred beings standing near them said:  
"This self-same Jesus, whom thou see'st ascend,  
Shall in like manner to the earth descend



*"Saying to doubting Thomas 'Come and See.'"*

To greet His Saints, and banish all their fears,  
And reign with them in peace a thousand years."

\* \* \* \* \*

Hail! Hail! all Hail! Honor, glory, power  
Be unto Thee, our Lord, our God forever;  
Thou who descended 'neath all things on earth  
And gave unto mankind a second birth  
A change from these frail tenements of clay  
To immortality and endless day,  
Hast now ascended to the courts above  
To reign supreme o'er all, through boundless love.  
Legions of angels met Thee on Thy way,  
Showing allegiance to Thy sovereign sway;  
Shades of the noble just, gone on before,  
Joined in the throng to worship and adore.  
The portals to that vast assemblage wide  
Were open thrown, to bid Thee there abide;  
As thy triumphant pageant moved along  
The great expanse was resonant with song.  
Unnumbered millions greeted Thy return

To see Thee seated near Thy Father's throne,  
Whose glorious grandeur with effulgence bright,  
Illumed the scene with rays of purest light.

All earthly sufferings are ended now,  
A diadem of power adorns Thy brow;  
White-robed arch-angels beautifully fair,  
As messengers from orbs afar were there;  
Cherubic cohorts as they hovered near  
Added resplendence with a lustre clear;  
Redeemed throngs, extended far and wide,  
Beings immortal ranged on either side;  
Rank upon rank they rise, tier above tier  
The sons of God in majesty appear  
As in illimitable space they tower,  
Clad in habiliments of priestly power.  
Has heavenly splendor e'er been thus displayed  
Since the foundations of the earth were laid  
When morning stars sang praise without alloy,  
And God's descendants shouted loud for joy?

Then when the mighty concourse was arranged,  
And the attention of the hosts attained;  
Heralds, in vestments brilliant as the sun,  
Advanced, proclaiming the great victory won.  
Bright seraphs raised a new triumphal strain  
While myriads mingled with a glad refrain;  
At first, the tones were gentle, sweet and mild,  
Depicting Him as once a little child:  
Thence on to Man's estate they stronger grew;  
An air of grandeur, all the notes ran through;  
Soft, tremulous and low, portrayed the scene  
When the anointed one with humble mien  
Stood in the judgment hall, to hear His fate  
Pronounced by those He loved, with rage and hate.

Softer and lower still, the chords inclined  
As the great sacrifice was brought to mind;  
Thoughts of His agony stilled every sound;  
Then, for a time, deep silence reigned profound.

Again the Heavenly Choir burst forth anew,  
Louder through space the glad vibrations flew,  
As they re-echoed with intensity  
Throughout the realms of God's immensity;  
Reverberating thence to many a sphere  
While distant worlds the waves of gladness hear  
Till all the Universe with rapture rings,  
Hailing Him Lord of Lords and King of Kings.  
"Glory to God in the highest  
Praise Him ye Heavenly host,  
Glory to God the Father  
The Son and the Holy Ghost."

# The Making of a "Mormon."

*By William A. Morton.*

## CHAPTER III.

### THE "MYSTERY" SOLVED.

Sunday afternoon, as the Drew family sat at lunch, Jessie asked her father if he had any objection to her going to the "Mormon" meeting that evening, in company with her brother.

"What do you say, mother?" asked Mr. Drew of his wife.

"I can see no harm in their going to the meeting," said Mrs. Drew. "I understand it is a public service. We have heard a great many evil reports about the 'Mormons,' but we have never been to their meetings to see and hear for ourselves."

So, with the consent of their parents, Jessie and her brother attended the "Mormon" meeting.

The place of worship was a room over a grocery store. It was dimly lighted, and the seating accommodations were equally poor. The congregation numbered thirty, one-half of whom had renounced the faith of their fathers and had accepted in its stead the faith of the Latter-day Saints.

Jessie and her brother sat down on a bench in the rear of the hall. She contrasted the meeting-place with the splendid church in which she had been christened and in which she had worshiped all her life. She compared the poor, little congregation with the large body of well-to-do people who met in Mr. Livingstone's church twice each Sunday and once during the week. And as these thoughts passed through her mind she was reminded that the groves were God's first temples; that the hill-sides and the corn fields were Christ's synagogues, the rocks and a boat his pulpits. And the words of the Apostle Paul were also brought to her remembrance: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many

noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence."

Notwithstanding the humbleness of the meeting-place, a sweet, peaceful, heavenly influence pervaded the room and rested upon the congregation. Jessie felt it and in her heart she said, as did Jacob in the desert, "Surely God is in this place."

Elder Harding took charge of the service. He announced the opening hymn, "O say what is truth." An old man was called out of the congregation to offer prayer. Another hymn was sung, the announcing of which caused Jessie's heart to beat fast. It was the inspired composition of Eliza R. Snow, "O, my Father." It was the third verse of this hymn which had perplexed Miss Drew all the past week, the meaning of which she had come to the meeting that evening to learn.

Elder Smith was requested to address the congregation. He apologized for the humble quarters in which they had to meet, but they could not afford better. The rent of the hall was borne by him and his companion. They had not only to support themselves in the mission field, but had also to pay for the literature they distributed among the people. They did all this without so much as a thought of compensation, save the approval of Him who had called them into His service.

Here was another contrast for Jessie—a contrast between men who preached the Gospel of Christ without



THE PLACE OF WORSHIP WAS A ROOM OVER A GROCERY STORE.

money and without price, and the minister of her church, who deserted a little flock in order to get a larger salary.

"And now I feel impressed," said the young missionary, "to speak to you upon a certain doctrine of our Church which is beautifully set forth in the hymn we have just sung. I refer to the pre-existence of spirits."

Miss Drew's eyes were riveted on the speaker and her ears were open to his every word.

"This doctrine," continued Elder Smith, "while new to the people of this generation, is as old as the earth on which we stand. It was clearly understood by our father Abraham. On one occasion the Lord gave the patriarch a glorious vision in which He showed Abraham all the spirits that were to come to this earth. He told the father of the faithful that he was one of them, and that he had been chosen for his earthly mission before he came to tabernacle in the flesh. While this is not recorded in the Bible, it is just as true as if it were in that book, for 'truth is truth, wherever 'tis found.' But in turning to the Bible we find the doctrine of the pre-existence of spirits clearly set forth there. In the Book of Job there is a very brief account of a conversation which the Lord had with Job, during which the Creator asked him this question, 'Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?' The intelligences which were shown in vision to Abraham were, no doubt, the spirits, the sons and daughters of God, who sang together and shouted for joy when they saw the foundations of the earth laid. The Bible also tells us of individuals who were chosen and ordained for their mission before coming to earth. Christ was one of these. He was chosen as the Savior, at a council in heaven,

before the world was formed. Jeremiah was chosen and ordained a prophet unto the nations before his birth into mortality. The disciples of Christ were firm believers in the pre-existence of spirits, as is evidenced by the question which they put to the Master concerning a man who had been blind from his birth. 'Who did sin,' they asked, 'this man or his parents, that he was born blind?' What a foolish question to ask if the man had not had an existence in a pre-existent state. And the answer which the Lord gave shows that He, too, believed in the pre-existence of spirits, for He told the disciples that neither the man nor his parents had sinned, but that the man had been born blind that the glory of God might be made manifest in him. The author of the epistle to the Hebrews believed in the pre-existence of spirits, and, what is more, he declared that God is the Father of the spirits of men. This is what he wrote: 'Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?' And in these latter days we have received, through revelation from on high, additional light on this matter, and that is that we have a Mother in heaven, as well as a Father, the Mother of our spirits. That is why we sing:

"In the heavens are parents single?

No, the thought makes reason stare;

Truth is reason, truth eternal,

Tells me I've a mother there."

Jessie had followed the speaker with the strictest attention, and drank in the truth that fell from his lips as the perishing child of Hagar drank of the water shown by the angel to his despairing mother. And as the service concluded she turned to her brother and said, "The 'mystery' has been solved."

## CHAPTER IV.

## A QUARREL.

At the close of the meeting, Elder Harding went quickly to the rear of the room and introduced himself to the strangers—Norman and Jessie Drew. The warm handshake he received from the young man and his sister assured him that they were not enemies.

Taking a piece of silver out of her purse, Jessie tendered it to the missionary, saying, "I would like to contribute a little toward the Lord's work. I noticed, however, that you did not take up an offering, as is the custom in other churches."

"No," answered the missionary, "we do not take up collections at our services."

"Pray tell me, then, how your Church is supported."

"According to the plan laid down in the scriptures—by the tithes and offerings of its members."

"So your Church observes the ancient law of tithing."

"Yes, we observe that law, but not because it was practiced in the days of Abraham and Moses, and the prophets, and by the people in the time of Christ, but because the Lord revealed it anew to the Prophet Joseph Smith. No member of the Church, however, is compelled to pay tithes. Those who observe this law do so of their own free-will. The Lord has promised to bless those who obey this Divine command, and all who have observed it faithfully can testify that the Lord has fulfilled His promise. And here let me add: the widow's mite is just as acceptable as the rich man's thousands."

"Then, please accept this mite," said Jessie, forcing the silver piece into the Elder's hand. "It is small pay for the good things I heard this evening."

"Did they sound good to you?"

"They certainly did. I think, Mr. Harding," she added, "that it is pos-

sible to tell the truth just by the ring of it, the same as you can tell the difference between a base and a genuine coin."

"I think so, too," replied the missionary. "Christ said His sheep knew His voice, and they followed Him; but a stranger they would not follow, for they knew not the voice of strangers. These words of the Savior were brought very forcibly to my mind one afternoon recently. As I was going down town I saw a dog that had strayed from his owner. He was a beautiful little animal. Several men were trying to get him to follow them, but he refused to do so. At last he heard his master's voice. He recognized it immediately, and bounding out of the crowd he ran in the direction from which the voice came, and was soon jumping up joyfully and licking the hand of his owner."

"Well," said Jessie. "I feel very much like that dog—I feel that I have lost my Master. The preaching of our minister does not appeal to me at all. I have gone to other churches in the hope of finding peace and rest to my soul, but they are all the same."

"Do you remember, Miss Drew, who it was that said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest?'"

"Yes, Christ said that."

"Then, why don't you go to Him? Why don't you pray to Him to guide you to the true Church, so that you may get the rest your soul so earnestly desires? It is just as easy for you to know the true Church today as it was for Peter to know that Jesus was the Christ. Peter learned that great truth by revelation from God; you can learn the truth in the same way."

Just then Elder Smith came up, and was introduced to Miss Drew and her brother.

On leaving the hall Jessie said, "I have heard a great many evil reports concerning the 'Mormons,' and I have wondered if your people are really as black as they are painted."



"Well," said Elder Smith, "you will pass our lodge on your way home, and if you would like to read something concerning the character of the 'Mormons,' written, not by a 'Mormon,' but by a Gentile, one of your own countrymen, Mr. Phil Robinson, I will let you have his book, 'Saints and Sinners.'"

"Thank you," said the young woman. "I shall be pleased to read it."

The clock in the church tower was striking two the next morning when Jessie Drew closed the volume she had received from Elder Smith. Then she knelt by her bedside and offered up one of the most fervent prayers she had ever uttered. "O Lord," she said, "Thou knowest the thoughts and the intents of the hearts of all men. Thou canst read my heart, and Thou knowest that in my heart I desire to know the truth, for I love the truth. Therefore, O Lord, show me the truth, and guide me in the paths of righteousness, for Thy name's sake."

Four o'clock in the afternoon Jessie Drew and Ernest McDonald met in front of the public library in D——. On entering the building, Ernest went over to one of the shelves, and taking down a vile volume, written by a bitter "Mormon" apostate, he handed it to Jessie. "I want you to read that book," he said, "and then tell me what you think of the 'Mormons.'"

"I will do so on one condition," she answered, "and that is that you read this book"—handing him "Saints and Sinners"—"and then tell me what you think of the 'Mormons.'"

"No," he said, "I won't waste my time on such people."

"Well," said Jessie, rather sharply, "my time is just as precious as yours, and I won't waste it reading the volume you recommend."

Young McDonald's face flushed with anger, and placing the book back on the shelf he turned quickly and left the building. On reaching the street he said to Jessie, "You seem

quite taken up with this new religion, if I may call it by that name."

"I am," she answered promptly. "It appeals to me as nothing else has ever done. I heard truths last night I had never heard before, and if all the other principles of 'Mormonism' are as plain, as scriptural and reasonable as those I heard explained at the meeting, and as I have read in the tracts, I shall accept them and become a 'Mormon.'"

"Do you really mean what you say? Have you counted the cost of such a step? Do you realize that such a course would mean our separation for ever?"

"No," replied Jessie, "I hadn't calculated it would cost as much as that; but if that is the price required, I suppose I shall have to pay it; in fact, I will pay it!"

"Do you mean to say you would sacrifice my love for 'Mormonism?'"

"I say this," was her answer, "and I say it most emphatically, that I would make any sacrifice for the truth's sake. I thank the Lord for this glorious gift, which seems to have been born in me—a love for truth."

"Well," replied her lover, "the faith of my fathers is good enough for me."

"Yes," said Jessie, "there are people who would rather be *near* right than *just* right. There are things in the world, Ernest, that glitter like gold, but they are not gold. You choose as you please, as for me I am going to choose the genuine, for only the genuine will survive."

"Genuine rot!" he exclaimed, impatiently.

"How do you know it is rot, you who have never attended a 'Mormon' service or read a page of 'Mormon' literature? Would you attempt to sneak of any other subject as you do of 'Mormonism'—without ever having given it a moment's study? No, you would not."

"Dam the rascals! I hate them!" he said, biting his lips in anger.

"Yes, I see you do. But do you



"No," he said, "I won't waste my time on such people."

remember what Christ said to His disciples, 'Marvel not if the world hate you; you know it hated me before it hated you?' "

"So you compare the 'Mormons' to the disciples of Christ, do you?"

"Those I have seen and talked with bear a strong resemblance to them."

"We won't carry on this discussion any longer here," he said, opening the door of the little phaeton for Jessie to enter. "I hope you may discover the serious mistake you are making

before it is too late. Good afternoon."

He raised his hat, turned and walked back to his business.

With a feeling of sadness Jessie drove toward home. And as she rode along the quiet country road the words of the Master came to her, "I came not to send peace on the earth, but a sword." The little quarrel she had had with her lover that afternoon marked the beginning of the end of their courtship.

(TO BE CONTINUED.)

## Close of the Year Nineteen Fourteen.

*By L. Lula Greene Richards.*

Time's evening wanes, and still years come and go,  
 With ever varied, ever shifting scenes;  
 A Picture Play the whole World represents.  
 Now poisonous floods, now healing waters flow;  
 Day follows night, the twilight intervenes;  
 The wicked rule; the man of sin repents.  
 Unroll and briefly scan the closing year;  
 What does its awful, tragic record show?  
 More sudden widespread war than known before;  
 All nations moved to strife, it would appear;  
 Widows and orphans' tears like rivers flow,  
 While half the earth is drenched with human gore.  
 Unheard of crime and slaughter, all—what for?  
 Great nations, kings and rulers of the earth?  
 For selfish pride, for vengeance, power and pelf—  
 Not justice, right and liberty are sought,  
 Nor even proof whose god is most of worth—  
 O, day of wrath, most frenzied, fatal war!  
 Close up the scene, my soul, return to self;  
 For me and mine what hath this strange year wrought?  
 Led safely nearer God! Our Head is gone;  
 But we are comforted, not left alone.  
 In the fair, early spring his grave was made.  
 The veil is thin, and though not quite withdrawn,  
 His peace remains, and we are still his own;  
 His love is with us, we are not afraid.  
 So with this choice, this favored, promised land,  
 Land of the free, land of the pure in heart;  
 The glory of her rising, year by year,  
 Shows Virtue, Truth and Strength in her right hand.  
 God's Peace is with her, Wisdom to impart;  
 His love upholds her, Zion need not fear.

# Foundation of Peace.\*

*By Dr. James E. Talmage.*

"Glory to God in the highest, and on earth peace, good will toward men." Such was the song of the heavenly host which suddenly appeared with the angel who made the announcement of the birth of the King of Peace. It is the most inspiring and, withal, the most nearly compete, though it be the briefest, song of peace ever composed. It is the only song of which we have record in Biblical writ sung by spirit choir and heard by mortal ear. It embodies the only sure foundation of peace,—good will toward men; for the glory of God is to be attained through the teachings of the Master, whose birth was thus proclaimed. When a man grown He spoke in answer to the questions of the learned men who thought to puzzle Him with their queries, asking which was the greatest commandment, He answered "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself."

We have heard much for years past, of peace societies, local, national and international; and while I have been in hearty accord with the most worthy endeavors of such societies, I have felt that peace education has been wrongly begun, in that those who advocate it begin at the wrong end. They undertake to correct and cure rather than to prevent. They point out the advantages of peace as gauged by commercial interests; but be it known that peace so secured is essentially insecure. At the present time, when every hour of the day brings fresh dispatches from the field of bloody strife, we are talking of peace; and we join with our fellow citizens in this

great nation today, a day set apart by the chief executive of the nation, in prayer for peace, knowing, as we do, that men, left to themselves, will continue to fight one another.

The horrors of war have been written about in prose and poetry, and they have been depicted upon canvas and in marble, and yet war is a present reality. Academicians have predicted that great wars were past, and one such prediction was made from this stand, as I remember, not more than two years ago, by one of the most able and devoted advocates of peace in the world; and yet war has come.

Think what it means in its effect upon the spirit of the age. Peace is in harmony with the better spirit of the age, which makes for conservation, not waste, for altruism, not selfishness, and war is in opposition to these great fundamental principles. A single shot from one of the great guns now in action costs in money what would be a good wage for a laboring man for two years, the price of a man's education in college—one single discharge. Peace that is maintained through fear is insecure. As long as nations are preparing for war, there will be war.

But a short time ago our own great nation sent a fleet of mighty battle ships round the world to show other nations what we might do if they aroused us to anger. It was quite an object lesson. But think what it cost. Two of those vessels would have been a rich endowment for a university. A single battle ship costs more than a well stocked museum or a great library, such as only the chief centers of literature and civilization can boast today; and the question has oftentimes been asked, What good comes of it all? That battleship display was a very small one, insignificant in comparison with the fleets now drawn up in battle order, manned for destruction. I was impressed at the time by some lines

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\*Remarks made at the Conference of the Deseret Sunday School Union, held at the Tabernacle, Salt Lake City, October 4, 1914.

that were written by Edmund Vance Cooke, describing this voyage of the United States fleet of warships round the world, and the spirit of his lines came to me, today, and thus they run:

"This is the song of the thousand men  
who are multiplied by twelve.  
Sorted and sifted, tested and tried, and  
muscled to dig and delve.  
They come from the hum of city and  
shop, they come from the farm  
and the field,  
And they plow the acres of ocean now,  
but tell me, what is their yield?"

"This is the song of the sixteen ships  
to buffet the battle and gale,  
And in every one we have thrown away  
a Harvard or a Yale.  
Behold here the powers of Pittsburg, the  
mills of Lowell and Lynn,  
And the furnaces roar and the boilers  
seethe, but tell me, what do they  
spin?"

"This is the song of the long, long miles  
from Hampton to the Horn,  
From the Horn away to the western bay  
whence our guns are proudly borne.  
A flying fleet and a host of hands to carry  
these rounds of shot!  
And behold they have girdled the globe  
by half, and what is the gain they  
have brought?"

"This is the song of the wasters, aye,  
defenders, if you please,  
Defenders against our fellows, with their  
wasters even as these,  
For we stumble still at the lesson taught  
since ever the years were young,  
That the chief defense of a nation is to  
guard its own hand and tongue.

"This is the song of our sinning (for  
the fault is not theirs, but ours),  
That we chain these slaves to our galley-  
ships as the symbol of our powers;  
That we clap applause, that we cry  
hurrahs, that we vent our un-  
thinking breath,  
For oh, we are proud that we flaunt this  
flesh in the markets of dismal  
death."

Never in the history of man has there been more need of prayers for peace than now exists. The nations that have stood for culture, refinement, advancement, and what they call civilization, are now doing their best to kill each other off. Men have used

their God-given genius in diabolical invention, the purpose of which has been and is to slay, and in the terrible account of war cost, human life has not been set down upon the ledger.

I do not attempt to analyze the condition now existing. It is with nations as with men: seldom do they ever get into a condition of deadly strife with all the blame resting upon one. There have been battles for principle, for right, and for the achievement of God's purposes. Today we witness the greatest war of history, waged in the interests of selfishness and for commercial gain.

When shall peace be established upon a firm foundation? When men have learned to lay that foundation deep and firm and strong; when they shall have learned to love one another and to do unto others as they would have others do unto them. Though there be congresses held and peace parliaments assembled, peace will reign upon the earth only when men have been educated in the peace of the simple Gospel of Christ. The foundation of peace, the only one that can endure, is the gospel of salvation, given to the earth by the Savior of mankind.

We should begin our education in the interests of peace with the babies, and teach the children, as they grow, to love peace and its fruits; and we should keep in the back ground, if we can, the gold braid and the glitter and the glare that so fascinates and attracts. I am very thankful that our own nation is at peace with others as far as actual warfare is concerned. But the spirit of war is here, even in this the nation of freedom, in this country of ours, which is part of the great land of Zion. Men's selfishness is manifest, and they have not yet learned to do unto their fellows as they would have their fellows do unto them.

War not only kills men; it destroys manhood. It teaches men not only to kill, but to be unprincipled and to become thieves and liars. In all our wholesome sports, we try to teach our

boys and girls to play their games fairly. Even among gamblers there is said to be a code of honor. But what honor is there in warfare, when it is considered the proper thing to lie, and to deceive, to intercept messages, to disregard the sanctity of the seal, to send fictitious dispatches, to make false signals, aye, even to strip off the uniform of the dead, and put it upon men of the opposite side, that they may accomplish more in the way of destruction. What young man who reads of present strategy can believe that there is any honor in war? It has been said, and I believe with truth, the most dishonored word in the language is "honor." What crimes have been com-

mitted in its name! Not as many as have been committed in the name of Christianity, but nevertheless many. Let us not seek to judge the great conflict nor to place the blame for present conditions, for we do not know all. But let us unite our hearts and our faith, that this dreadful carnage may be stayed, and that the Lord may make manifest His hand and His power to bring about a cessation of slaughter, a recognition of righteousness, and a willingness on the part of the nations and of individuals to mutually respect the rights of all.

The foundation of peace, I repeat, is the foundation of the Gospel, love for God and good will toward men.

### True Christmas Joy.

Jennette McKay Morrell.

'Twas the day before Christmas, a long time ago,  
And our beautiful earth was all covered with snow;  
Down the street with their sledges came two manly boys,  
Who paused at a window to look at the toys.  
Already two others were there looking in;  
But their faces were sad, and their clothes old and thin.  
And the little one said, "Is it because we're so poor  
That Santa don't come to our house any more?"  
The older one patted the wee brother's head,  
And hugged him up closely, as softly he said:  
"Oh, maybe he will come tonight, little Tim,  
If we ask in our prayers for the Lord to send him!"  
The little face smiled, but the boys saw a tear  
In the eye of the one who quelled little Tim's fear.  
Then slowly and sadly the waifs went their way  
To the place they called home, where that night they would pray.  
The boys, with their sleighs, followed closely behind,  
And neither one spoke, but in each childish mind  
A beautiful thought said as plain as could be:  
"I'll share with these poor boys what Santa brings me."  
When the two reached their home, to their father they ran,  
And eagerly told him their unselfish plan.  
He was proud of his boys, who now felt the same love  
That brought our dear Savior from His home above.  
Next morning, still filled with their beautiful thought,  
They scampered down stairs to see what Santa'd brought,  
And they, with the help of their father and mother,  
Selected the presents for Tim and his brother.  
And as the first light of the dawn came in view  
The two wended their way with the toys bright and new,  
And crept very quietly up to the door  
Where they'd seen the boys enter the evening before.  
As they hurried back home toward their own Christmas joys  
They could not even dream how the other two boys,  
On finding that Santa had really been there,  
Sent their joy to the One who had answered their prayer.  
That night, when the "Santas" were ready for bed,  
With a hand of their father on each curly head,  
They knew, as they thought of two poor happy boys,  
What's the truest and choicest of all Christmas joys.



LYMAN SUNDAY SCHOOL, WOODRUFF STAKE.

H. W. Phillips, Superintendent; Henry Blumel, First Assistant; David G. Mayes, Second Assistant.



## THE JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Published Monthly.  
Price \$1 a year, payable in advance.

Entered at the Post Office, Salt Lake City, as  
Second Class Matter.

Copyright, 1914, by Joseph F. Smith, for the  
Deseret Sunday School Union.

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SALT LAKE CITY, DECEMBER, 1914

### Christmas, 1914.

Perhaps not for several generations past, and certainly not in the present generation, has the Christmas time come to us with such significance and import as it brings with it this year. The day, celebrated as the anniversary of the birth of our Lord and Savior, has always served to produce in the hearts of men an awakening to the

higher and nobler ideals of life and a refreshing of the soul. It has ever been a time when the Spirit of Charity and Kindliness holds greatest sway and love abounds, but never in the history of the modern world will there have been such occasion for so much tender compassion for the sufferings of others, so much of genuine benevolence and such a demonstration of Christian Spirit as will be witnessed in the coming Christmas season.

It is entirely fitting and proper that it should be so. In no way can we so well commemorate the birth and life of our beloved Master as by following in His example. To those who most needed His sympathy and His comfort He gave most freely. With Him it was ever the sick who needed the physician.

A great hour of trial has come to the world. May we not regard it as a test to determine whether or not the pure righteous principles of Christianity shall prevail and endure in the earth as against the unholy ambitions and machinations of men. In this crucial test and in its dire distress the world is surely in need of, and deserves our supremest Christian service for its salvation. We, a few of the great brotherhood of man in the earth whose lives are illumined by the blessed light of truth and whose paths are guided by the hand of eternal divine revelation, are charged with the greatest responsibility in the redemption of the children of our Father from the evils that beset them.

We shall accept that responsibility and we shall deem it our greatest blessing. We shall have happiness and



joy in the discharge of it for we know that the greatest joy and happiness comes from the truest service. If there shall be a little less of merry-making in our coming Christmas there will be more of good will and good cheer and more pure joy for there will be more true giving, more of self-sacrifice, more of brotherly love, more of mercy and kindness and more of the Christ spirit in our hearts.

To our beloved Sunday School workers we extend in behalf of the General Board good wishes for a merry, earnest and truly happy Christmas season.

JOSEPH F. SMITH,  
DAVID O. MCKAY,  
STEPHEN L. RICHARDS,  
General Superintendency.

### Our Jubilee Year.

With the January number, 1915, we will begin our Jubilee Year—presenting the fiftieth volume of the JUVENILE INSTRUCTOR.

We feel a pride in our years. There is no decrepitude in our age, but rather do we come strong in our manhood, backed by the glorious throng of Sunday School workers who have stood so nobly by us.

At our last Sunday School Conference our Jubilee Year was spoken of by President Joseph F. Smith and our second assistant General Superintendent, Elder Stephen L. Richards. The following is a verbatim copy of their remarks:

*By Stephen L. Richards.*

The year 1915 will be the Jubilee year of the JUVENILE INSTRUCTOR, our Sunday School organ. Fifty years will have elapsed since it was launched as a juvenile paper, and since that time it has become one of the most prominent publications for which our Church is responsible.

It is proposed that during the year, 1915, we give to the JUVENILE INSTRUCTOR such support as it has never before received. It will be remembered that at the present time, we content ourselves with a subscription from each stake equal to 75% of the enrolled Sunday School officers and teachers. It is proposed, however, next year that this subscription be raised to at least one hundred per cent of the enrolled officers and teachers. We need to have a subscription of 20,000 to put out the publication that we desire to give to you. Heretofore the publication has stood wholly upon its merits; no pronounced effort has ever been made to secure subscriptions for it other than its presentation to the officers and to the members of the Sunday School. We trust that during the year, 1915, this good work, this publication so indispensable for Sunday School officers and teachers, and so instructive and interesting as a household magazine, shall have that support which it deserves.

*President Joseph F. Smith.*

Brethren and sisters, I move that we adopt the suggestion of Brother Stephen L. Richards, and make an effort to carry out the wishes that have been expressed by him.

*Asst. Supt. David O. McKay.*

You have heard the motion. All who are in favor of this motion, and will do their utmost to put it into effect, please manifest it by raising your right hand. Any who are opposed by the same sign. None; vote is unanimous in favor of the proposition.

*President Joseph F. Smith.*

In line with the proposition, I propose myself to subscribe for five copies.



## Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.*

### Conventions and Conferences.

In this issue are presented the programs for the various sessions of the Sunday School Conventions and Conferences for the year 1915. In connection with these programs some instructions and suggestions are given but it is deemed advisable to call the attention of superintendents to a number of items in addition to and in amplification of those mentioned in the announcement of the programs in order to insure complete understanding and good preparation.

#### Consult Authorities.

We believe that it is the first duty of every Stake Superintendent in arranging for the Sunday School Conference or Convention of his stake to consult with the Stake Presidency; acquaint him fully with the plans, and obtain his consent, approval and co-operation in the arrangements. We who are working in the auxiliary organizations of the Church realize that we labor under the direction of the officers in the priesthood and that our work, to be successful, must be in entire harmony with their presidencies. We also suggest that the Stake Superintendent take the responsibility of extending to every High Councilor and Alternate and every bishop and bishop's counselor in the stake an earnest invitation to be present at the conference. Our work must have the support of these officers and in order to support it properly they must know what it is. Our conferences will afford one of the very best opportunities of giving to them this knowledge.

#### Securing Attendance.

We contemplate that the coming conferences and conventions will be the best ever held by our organization. We believe that the programs provided will prove to be the most interesting and instructive; but the effort expended in this work will fall far short of its mark if a very large percentage of the officers and teachers of the Sunday School are not

in attendance. Various methods, no doubt, will be employed in the different stakes by superintendents to secure this desired attendance and we have no wish by suggesting one method to preclude the adoption of any other which may seem desirable to local officers. We feel sure, however, that one thing should be done; namely, that every Sunday School officer and teacher in the stake should receive within a reasonable time prior to the convention or conference held in that stake a personal notice of the conference and an earnest solicitation to be present. To this end, we suggest that the mails could be very profitably employed and in order to stimulate a desire to be present it would be well to indicate in the notice sent something of the nature of the program and the particular features in which the workers would be interested. Those who had failed to read the JUVENILE would thus receive advice which would not only stimulate their desire to be present but would also enable them to make preparation to participate more effectively in the discussion of the departments. Punctuality should be urged and especially at the sessions of the conferences held in connection with quarterly conferences at 7:30 o'clock Saturday evening. This time is somewhat unusual for the holding of such a session but we believe that with the co-operation of workers and careful preparation by the Stake Superintendency and Board this meeting can be made very successful and indeed far more successful for its purpose than would be an attempt to do the department work during any part of the brief period allotted to our organization on Sunday. Its success will depend upon the completeness of the arrangements made therefor. In some instances it may be necessary for Sunday School workers to be excused from employment on Saturday evening, but this, we believe, can be accomplished if there is a will to do it.

#### Entertainment.

We take the liberty of suggesting in connection with this Saturday evening

session that it will be necessary for Sunday School workers residing in the ward or city where the conference is held to carefully arrange for the entertainment over night for visiting workers. If such entertainment is not provided many will be obliged to return to their homes and the attendance at the session therefore greatly reduced.

### **Sunday School Social.**

It will be observed that the program calls for the holding of a Sunday School social at the conclusion of the department session on Saturday evening. It is expected that this social may be commenced at nine o'clock or very shortly thereafter, and that it will not continue beyond the hour of ten-thirty. It must be remembered that on the following Sunday School morning another session of the Sunday School Conference will be held as well as the session of the Quarterly Conference and it would be very unwise to maintain this social to a late hour Saturday evening. No program is suggested for the social. It is believed that local officers will make such arrangements therefore as shall be suitable to the occasion and as shall furnish to the Sunday School workers and their friends entertainment of that high character for which the organization stands.

### **Assignments.**

It will be observed by examination of the programs that a number of persons are to deliver papers or make addresses. These persons, in all cases, except where

otherwise indicated, are to be selected and chosen by the Stake Superintendency; or, in the case of conventions of two or more stakes by the joint action of Stake Superintendencies interested. The assignments should be made sufficiently in advance of the conference to give ample time for preparation. The responsibility is upon the Superintendencies to see that persons to whom topics are assigned, fully understand the subject to which they are to respond; and not only should the acceptance of the assigned duty be indicated at the time of assignment, but Superintendents should also assure themselves before the holding of the conference that the persons who have received assignments are prepared to respond. This course entails some considerable work on the part of the Superintendency but it is worth it. Are we not justified in proceeding upon the assumption that failures which sometimes result in conference work from the default of persons in rendering papers and addresses is in large measure due to the failure of the Superintendency to follow up these assignments?

If the foregoing suggestions are carefully observed by superintendents we feel confident of the success of the conferences and conventions for the coming year. Let all sessions begin promptly. Let the exercises be conducted with dispatch; let there be infused into the workers a spirit of work and enthusiasm, and the meetings will surely be of great inspiration and profit to all engaged in the great cause which we have the honor to represent.

## **Sunday School Conventions and Conferences for 1915.**

### **Announcement.**

In accordance with the plan outlined by the Correlation Committee and approved by the First Presidency and the Council of Twelve, Sunday School conventions will be held during the months of January, February, March and April, 1915. Under the plan adopted no other auxiliaries should hold conventions or conferences during the period named, but the Sunday Schools are expected to utilize this time for their stake meetings. The object of the plan is to avoid conflicts in the conferences of the aux-

iliary associations and to economize time and money; so, it is earnestly desired that the Sunday School workers accept the time allotted as the only available period for their work, and unite with a will to make the conventions and conferences successful. This system was inaugurated last year; but, as it was in its experimental stages and not fully developed or understood, only partial success was attained; however, with the experience of last year our approaching conventions and conferences should be the most successful in our history.

In fifteen stakes special conferences

and conventions will be held on Sundays only and not in connection with stake quarterly conferences. All of the remainder of the stakes will hold Sunday School conferences in connection with stake quarterly conferences as hereinafter indicated. In a few instances two or more stakes have been grouped for convention work. In such cases the superintendencies of the stakes represented should first consult their stake presidencies, then meet together, complete plans suggested, and arrange fully for buildings, department meetings, and all other details of convention work. In making this preparation the superintendent of the stake in which the convention is to be held is expected to take the initiative. In conventions in which more than one stake participate the General Board members will preside. In all conferences the stake superintendent, under the direction of the stake president, will be expected to take charge.

### Conventions and Special Conferences.

Conventions and special conferences will be held in the following stakes at the times and places designated:

January 10, 1915:

Liberty and Salt Lake, at L. D. S. University, Salt Lake City.  
Box Elder, at Brigham City, Utah.  
Davis, at Kaysville, Utah.

January 17, 1915:

Ensign and Pioneer, at L. D. S. University, Salt Lake City.  
Alpine, at American Fork, Utah.  
Bear River, at Garland, Utah.

January 24, 1915:

North Weber, Ogden and Weber, at Weber Academy, Ogden, Utah.  
Cottonwood and Granite, at Granite Stake Tabernacle.  
Cache, at Logan.

January 31, 1915:

Jordan, at Sandy, Utah.  
Utah, at Provo, Utah.

### Programs for Conventions and Special Conferences.

#### STAKE OFFICERS' MEETING.

Sunday 9:00 a. m.

Special meeting for members of the General Board, Stake Presidencies, High Councilors, Stake Superintendencies, and Boards, and Bishoprics.

*Note.* Stake Superintendencies should extend a special invitation to these officers to attend this meeting.

1. Roll Call.
2. Singing.
3. Prayer.
4. Singing.
5. Subject: "Efficiency: Spirituality."
  - a. Selection of officers and teachers.
  - b. Union meetings.
    - (1) Plan.
    - (2) Support.
6. Subject: Texts.
  - a. Necessity.
  - b. Advantages.

—By General Board Member
7. Miscellaneous local topics and questions.
  - a. Weekly reports.
8. Singing.
9. Benediction.

#### DEPARTMENT SESSION.

Sunday, 10:00 a. m.

General Assembly for Stake Presidencies, High Councilors, Stake Superintendencies, Bishoprics, and all Sunday School officers and teachers.

1. Singing.
2. Prayer.
3. Singing.
4. Instructions concerning the work of the convention.
 

—By Stake Superintendency
5. Separation into departments at 10:20 a. m.
6. Adjournment from departments at 12:20 p. m.

#### GENERAL ASSEMBLY.

Sunday, 2:00 p. m.

*Note.* Where the local authorities deem it necessary this meeting may be held at 2:30 p. m.

1. Preliminary music at 1:55 p. m.
2. Singing.
3. Prayer.
4. Singing.
5. Announcement of the attendance at the department session.
6. General Secretary's summary of the annual report of the stake and its lesson to Sunday School workers. (10 minutes)  
—By Stake Superintendent
7. Address, "The Juvenile Instructor."  
a. Jubilee year.  
b. 20,000 subscriptions for 1915. (10 minutes)  
—By General Board Member
8. Special music.
9. Address, "Relation of Stake Board Members to Ward Officers and Teachers."  
a. Stake Board visits and Union Work.  
b. Courtesy (10 minutes)  
—By Stake President
10. Special music.
11. Address, "Power of Personal Influence in Sunday School Teaching." (30 minutes)  
—By General Board Member
12. Remarks.
13. Singing.
14. Benediction.

#### **Sunday School Conferences in Connection with Stake Conferences.**

January 30 and 31—South Sanpete. Bingham, Summit, Taylor, Boise.

February 6 and 7—Wayne, Emery, Millard, Juab, Alberta, St. Johns.

February 13 and 14—Blackfoot, Bannock, Teton, San Luis, Pocatello, Malad and Snowflake.

February 20 and 21—Maricopa, Big Horn, Nebo, Young, Shelley and Panguitch.

February 27 and 28—Kanab, St. Joseph, Rigby, Morgan and San Juan.

March 6 and 7—Oneida, Union, Moapa, Star Valley and St. George.

March 13 and 14—Parowan, North Sanpete and Fremont.

March 20 and 21—Uintah, Carbon, Sevier and Bear Lake.

March 27 and 28—Tooele, Deseret and Duchesne.

April 10 and 11—Benson, Beaver, Hyrum.

April 17 and 18—Yellowstone, Wasatch and Cassia.

#### **Program for Conferences.**

(To be used only in cases where the Stake Sunday School Conferences are held in connection with quarterly conferences.)

##### **QUARTERLY CONFERENCE.**

##### **GENERAL SESSION.**

Saturday, 2:00 p. m.

As this is a session of the Stake quarterly conference, the Stake President will preside. The following program is suggested:

1. Singing.
2. Prayer.
3. Singing.
4. General Secretary's Summary of the annual report of the Stake and its lesson to Sunday School workers. —By Stake Superintendent
5. Special music.
6. Address: "Sunday School Ideals."  
a. Spirituality and Efficiency.  
(1) In general exercises.  
(2) In class work.  
b. In socials.  
—By General Board Member
7. Special music.
8. Remarks.
9. Singing.
10. Benediction.

##### **DEPARTMENT SESSION.**

Saturday, 7:30 p. m.

General Assembly for Stake Presidency, High Councilors, Stake Superintendency, Bishoprics, and all Sunday School officers and teachers.

1. Singing.
2. Prayer
3. Singing.
4. Instructions concerning the work of the convention.  
—By Stake Superintendency
5. Separation into departments.

6. Reassemble at 9 p. m.
7. Social.
8. Benediction and dismissal at 10:30 p. m.

#### STAKE OFFICERS' MEETING.

Sunday, 9:00 a. m.

General meeting of Stake Presidency, High Councilors, Stake Superintendency, and Boards, and Stake Sunday School officers and teachers.

1. Singing.
2. Prayer.
3. Singing.
4. Address: "Text Books."
  - a. Necessity.
  - b. Advantages.

—By General Board Member
5. Address: "The Teacher."
  - a. Preparation.
  - b. Personal power.

—By General Board Member
6. Singing.
7. Benediction and dismissal at 10:25 a. m.

#### Department Programs.

##### SUPERINTENDENTS' DEPARTMENT.

1. Roll call.
2. Subject: "Spirituality in Sunday School Work."
  - a. In prayer meeting.
  - b. In general exercises.

—Ten minute paper by member of stake or local superintendency

Discussion.
3. Subject: "Spirituality in Sunday School Work."
  - a. In class work.
    - (1) Selection of teachers.
    - (2) Preparation of teachers.
    - (3) Class supervision by Superintendency.

—Ten minute paper by member of stake or local superintendency.

Discussion.
4. Subject: "Sunday School Text Books."
  - a. Necessity and use.
  - b. How to get funds to purchase.
  - c. Methods of distribution.

—By General Board Member

#### Discussion.

5. Miscellaneous topics and questions.
6. Singing and Benediction.

#### SECRETARIES AND TREASURERS' DEPARTMENT.

1. Roll call.
  2. "How to Raise Money to Purchase Text Books" (five minutes discussion).
  3. "Participation by Secretaries in Class Work" (three minute paper).
  4. What Can We Do to Make Union Meetings Profitable" (five minute paper).
- Discussion.
5. Parents' Class rolls.
 

Counting attendance.

Discussion.
  6. Annual reports.
  7. Singing and benediction.

#### LIBRARIANS' DEPARTMENT.

Sunday School Librarian.

- I. Officer.
  - A. Personality.
    1. A great reader.
    2. Imbued with the importance and value of books.
    3. Wise counselor, diplomatic, able to see needs of teachers.
  - B. Duty.
    1. Passing and collecting books.
    2. Securing help for teachers.
    3. Recommend reading for children.
    4. Adjunct to office of both assistant superintendents.
  - C. Responsibility.
    1. To superintendent.
    2. To school (prompt, making repairs; see that no books are lost.)
    3. To teachers in securing help and hunting supplementary material.
    4. To pupils.
- II. Office.
  - A. Needs.
    1. Reference books for teachers.

- a. Scripture.
- b. New texts.
- c. Maps, black-boards.
- d. Helps, charts, etc.
2. Children's books.
3. Pictures.
- B. Requirements.
  1. Place to keep books.
    - a. Public library.
    - b. Ward library.
    - c. Sunday School library.
  2. Means of keeping account of all books and pictures.
- C. Cost.
  1. New equipment.
  2. Cost through carelessness.

#### CHORISTERS AND ORGANISTS' DEPARTMENT.

- I. Roll call.
- II. Best way to present a new song, to conserve the time of the school and the interest of the pupils.

This would imply the technical teaching of the music and words.

The stake chorister or a person appointed by him should give a short talk or paper and use the choristers and organists as a class to make a practical demonstration in teaching a new song.

#### Discussion.

Two persons should be appointed to lead in the discussion.

- III. Interpretation, having in mind the following points:

1. Accent: Its importance in emphasizing a word.
2. Dynamics.
  - a. Graduations of tone power.
  - b. Loud and soft singing.
  - c. Crescendo and diminuendo.
3. Thought Development.
  - a. As a means of mental concentration.
  - b. As a factor in expressing emotion—the feeling side of a song.
  - c. As a means of discipline.

The stake chorister or a person appointed by him should, after the music has been taught, use the same song in the latter subject, interpretation, and give

the practical demonstration (using the class) in how rightly to interpret a song according to the points suggested. The same person might treat both subjects, but we suggest two choristers who should confer together prior to the convention and agree upon the essential points pertaining to the first subject, "Teaching a new song" so that the chorister giving the interpretation would not be compelled to direct in a different *tempo*.

#### Discussion.

Two persons should be appointed to lead in the discussions of this subject. In the discussion of both friendly criticism of the chorister's methods of proceeding should be made as well as the offering of additional suggestions and helps.

- IV. Value of appropriate organ music in Sunday School.

1. Five minute music.
2. Sacramental music.
3. March music.

The stake organist or a person appointed by him to give a short talk or paper on the above subject with the playing of selections illustrating the bad as well as the appropriate in the three classes of music.

#### Discussion.

Two persons to be appointed to lead in the discussion.

- V. Hypercritical Choristers.

Scolding, jesting.

Five minute paper by a chorister.

Discussion. Singing and dismissal.

#### PARENTS' DEPARTMENT.

1. Roll call.
2. The new Sunday School Text Books.
  - a. Need.
  - b. Purchase.
  - c. Use.

—By Member of General Board

3. Spirituality in the Home.
  - a. What can Parents' classes do best to develop it?
  - b. What lesson material should be used to this end?
  - c. How can this lesson material be best presented?  
(10 minute paper)  
—Discussion by Stake or Local Supervisor.
4. Developing Spirituality in the Child.
  - a. How can parents be best trained to train their children in the way they should go?
  - b. Home gospel teaching.  
What are the best methods of presenting the principles of the gospel about the fireside?  
(10 minutes)  
—Paper (10 minutes) by Stake or Local Supervisor.

Discussion.
5. Singing and benediction.

## THEOLOGICAL DEPARTMENT.

1. Roll call.
2. Subject: Department Work in Union Meetings.
  - a. Preliminary preparation of teachers.
  - b. Taking notes.
  - c. Exchange of views.  
—Paper by Stake Worker
3. New Text Books.
  - a. Subjects.
  - b. Purpose.
  - c. How used.  
(1) By the pupil.  
(2) By the teacher.  
—By General Board Member

## SECOND INTERMEDIATE DEPARTMENT.

1. Roll call.
2. Subject: Department Work in Union Meetings.
  - a. Preliminary preparation of teachers.
  - b. Taking notes.
  - c. Exchange of views.  
—Paper by Stake Worker

3. New Text Books.
  - a. Subjects.
  - b. Purpose.
  - c. How used.  
(1) By the pupil.  
(2) By the teacher.  
—By General Board Member

## FIRST INTERMEDIATE DEPARTMENT.

1. Roll call.
2. Subject: Department Work in Union Meetings.
  - a. Preliminary preparation of teachers.
  - b. Taking notes.
  - c. Exchange of views.  
—Paper by Stake Worker
3. New Text Books.
  - a. Subjects.
  - b. Purpose.
  - c. How used.  
(1) By the pupils.  
(2) By the teacher.  
—By General Board Member

## PRIMARY DEPARTMENT.

1. Roll call.
2. Child Study.
  - a. How knowledge is gained.  
From the known to the unknown—Point of contact—Correlation.
  - b. Using the natural interest to create new interest. Natural interests of childhood: home, members of the family, playmates, pets, pictures, colors, stories, activity, beauty, etc.
  - c. The child's response to positive methods—to negative methods.  
The child is naturally active. The teacher's problem is not to restrain his activity, but to guide it in the right channel.  
"Thou shalt" versus "Thou shalt not."
  - d. Differences in individual children. Necessity of understanding the individual and fitting the instructions to his needs.

Discussion: How these principles can be applied to Sunday School work.



## 3. The Teacher.

"The cry of childhood is for teachers, teachers, teachers, and we must not give a stone when children call for bread."

## a. Her aim.

"To reach and enrich the soul of the pupils" and make Latter-day Saints of them.

"The training up of a soul into a knowledge of the truth as it is in Him, a knowledge of the truth that is glorified, not in its entertainment, but by its use in a life of service."

"To occasion right *thought*, to secure keen *feeling*, and to insure right *action*."

## b. Her Attributes.

A prayerful spirit—"The things of God knoweth no man, but the Spirit of God."

Love for children, enough to suffer for them; for teaching, enough to work hard to qualify for it; for the Gospel, enough to learn and live it; for God, enough to "give self for others."

"No love, no teaching." "You cannot touch the life of a child until you have interfused all that you have and all that you are with an almighty love in your soul for Him, and for His little ones."

Sincerity: That we may "impress upon our pupils the conviction that we are sincere, and sincerity is a virtue of character, and character is the great moral and religious light whose radiance guide and direct more than our words. Character is God's currency. It's owner may purchase souls for the kingdom when his beggarly dole of knowledge remains useless and worthless on the threshold of a soul."

Sacrifice: Self-control—Cheerfulness—Devotion to Duty.

## c. Personality.

All that a teacher is, all that she does—her whole life speaks through her teaching.

## d. Spirituality.

Her own conversion.

"A teacher of souls, rather than of intellects."

"Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always like God; to love always—that is duty."

Discussion.

It is expected that Stake Supervisors will prepare or cause to be prepared papers on the two subjects called for, and be prepared or have some one prepared to lead in the discussion.

## KINDERGARTEN DEPARTMENT.

1. Roll Call.
2. The Responsibility of Teachers:
  - a. Of the head teacher.
  - b. Of the group teachers.
3. Distinctive Features of Sunday School Kindergarten Work:
  - a. Respects in which it should differ from week-day kindergarten work:
    - (1) In songs.
    - (2) Prayers.
    - (3) Rest exercises.
    - (4) Lessons.
4. The Aim:
  - a. Its importance.
  - b. How to select it.
  - c. How to make use of it.
    - (1) In the lesson.
    - (2) In morning talks, rest exercises, and memory gems.
5. The Need of the Kindergarten Teacher Understanding the Child.
  - a. Sources from which she can gain help.
  - b. How a teacher can study at home.
6. The Cradle Roll.
  - a. Report concerning roll (by Stake Supervisor).
  - b. Number of schools in stake keeping roll.
  - c. How the rolls are kept.
  - d. How they are looked after.

## Course of Study for 1915.

It is the intention of the General Board to modify the course of study for the coming year, as indicated some

months ago by a submission of the proposed course of study to the Stake Boards for examination and criticism. The text books are in course of preparation and selection for the intermediate and theological departments, but it is not designed to distribute these books until after the Sunday School Conferences and conventions are held in the early part of next year.

An examination of the programs prepared for these conferences and conventions will serve to show that the adoption and treatment of the proposed text books will constitute the most important subjects for consideration at these meetings and it is thought proper and necessary that this important change in our Sunday School methods and course of study should receive very careful consideration before its inauguration in the schools.

During the first months of the year the *Juvenile Instructor* will contain the lessons in all departments. These lessons will be given in such a manner as to lead naturally and logically to adoption of the text books at a later period in the year, so that there will be no break or interruption in the courses of study.

Superintendents are respectfully requested to see that the lessons as suggested in the *Juvenile Instructor* are adopted in all classes of the schools and that preparation of the lessons may be secured, it is suggested that the superintendent should insist upon the *Juvenile Instructor* being in the hands of every teacher.

## Promotions.

On the first Sunday in January of the coming year pupils should be promoted in accordance with the plan which has been long in vogue and which we presume is familiar to all superintendents. Pupils who have completed the work of one department will be promoted into the first year of the next higher department and pupils who have completed two years' work in four year departments will be advanced to the third year's work in those departments. All promotions should be made under the supervision of the superintendency, and it is suggested that the entire month of December may be profitably used in making preparations for promotions, so that all promotions may be made and classes fully organized to begin work on the first Sunday in January. The superintendencies should meet with the department teachers of every department in the school and together with them decide upon the promotions to be made. It is suggested also that at the time of such meeting a good opportunity is afforded for the revision of the rolls of the schools.

For the convenience of superintendents in making promotions we beg to call their attention to the little folder published by the General Board, entitled "Hints to Superintendents," a copy of which should be in the hands of every superintendent. If there be any superintendents who do not have these folders, they will be furnished upon request without charge.

## Parents' Department.

*Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.*

**Sunday, January 3rd, 1915.**

General Topic:

"What have we accomplished during 1914 as a Ward Parents' Class?"

- a. In developing individual homes.
- b. In benefiting the environments surrounding the children of the community.

This topic should be based upon a *written* statement made by the Ward Supervisor, and submitted to the class for discussion and approval. Thereafter such statement should be delivered to the Stake Supervisor who will mail the same to Brother George D. Pyper, Secretary of the Deseret Sunday School Union Board.

**Sunday, January 10th, 1915.**

General Topic: For Local Community Betterment:

What practical things can be accomplished during the coming year by the Parents' Class of this ward?

**January 17, 1915.**

Calendar Subject:

Winter Evenings at Home.

1. What is doing most to break up the family evening at home?
2. What can be done to keep the family more at home?
3. What are some good ways to spend an evening at home?  
Discuss (a) Music, (b) Reading, (c) Games, (d) Humor and Sunshine, (e) other means of holding children and older folks at home.
4. Home gospel talks.  
What can be done more to spiritualize the home?

# Glory Be to God

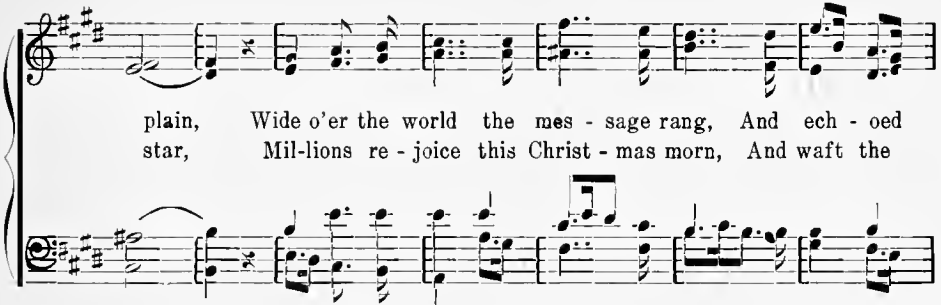
(A Christmas Carol)

*Moderato.*

WORDS AND MUSIC BY EVAN STEPHENS



1. "Glory be to God" the angels sang, Long since o'er Ju - dah's  
2. "Glory be to God" a Christ is born, Behold the rising



plain, Wide o'er the world the mes - sage rang, And ech - oed  
star, Mil-lions re - joice this Christ - mas morn, And waft the



the re - frain..... And ech - oed the re-  
tid - ings far..... And waft the tid - ings



frain..... *pp*  
far..... 3. "Peace on the earth" the an - gels sang,



"Peace and good will to men," *Cres.* So let it be for

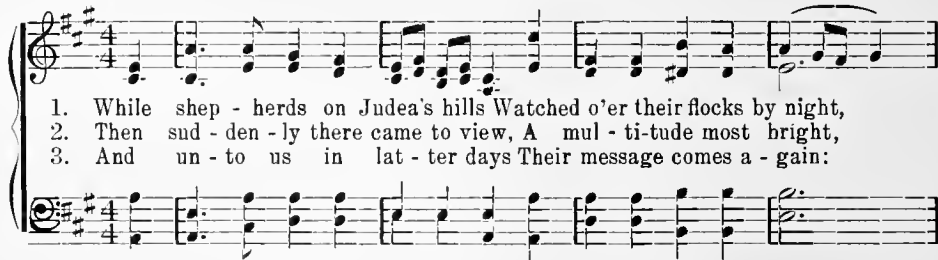


*f* ev - er - more, *d<sup>m</sup>.* Peace ev - er - more. *pp* A - men.

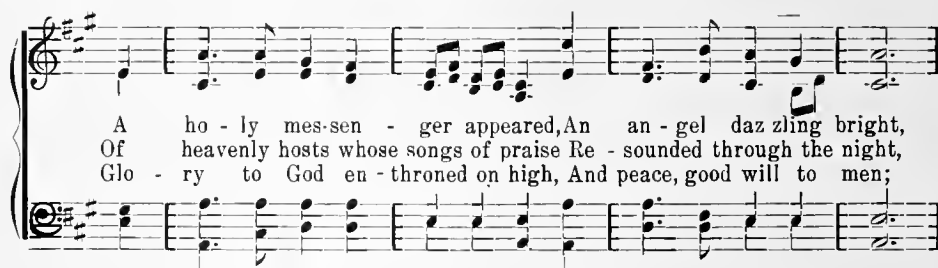
## A Christmas Carol

*With Spirit*

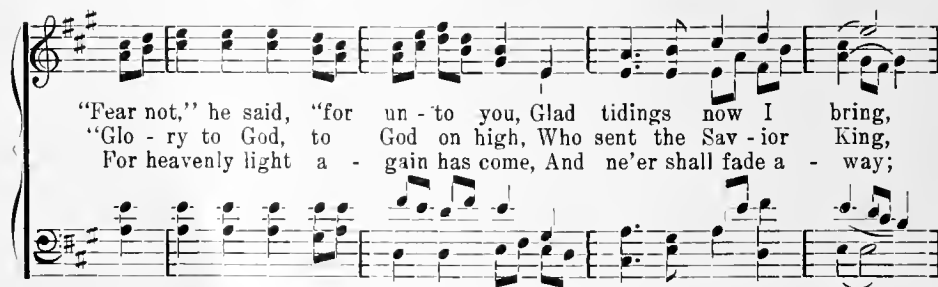
WORDS AND MUSIC BY CHARLES S. NEBEKER.



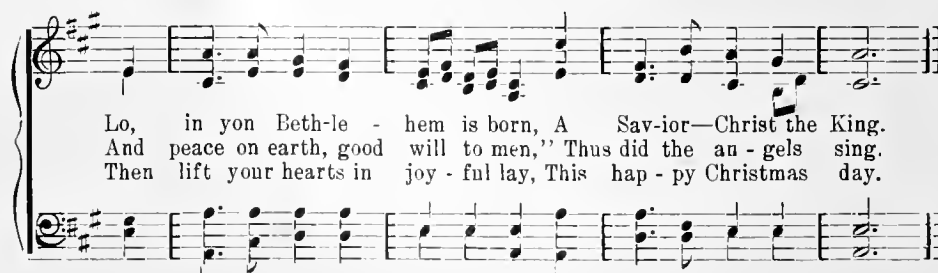
1. While shep - herds on Judea's hills Watched o'er their flocks by night,  
2. Then sud - den - ly there came to view, A mul - ti-tude most bright,  
3. And un - to us in lat - ter days Their message comes a - gain:



A ho - ly mes - sen - ger appeared, An an - gel daz zling bright,  
Of heavenly hosts whose songs of praise Re - sounded through the night,  
Glo - ry to God en - throned on high, And peace, good will to men;



"Fear not," he said, "for un - to you, Glad tidings now I bring,  
"Glo - ry to God, to God on high, Who sent the Sav - ior King,  
For heavenly light a - gain has come, And ne'er shall fade a - way;



Lo, in yon Beth - le - hem is born, A Sav - ior—Christ the King.  
And peace on earth, good will to men," Thus did the an - gels sing.  
Then lift your hearts in joy - ful lay, This hap - py Christmas day.

# Theological Department.

*Milton Bennian, Chairman; John M. Millis, Geo. H. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.*

## Lesson One.

### The Holy Land.

A study of the life and teachings of Jesus should begin with a survey of the land where He lived and taught. This is Palestine, the Promised Land of Abraham and the Canaan of the Old Testament. It is customary to apply any one of these names to the provinces of Judea, Samaria, and Galilee, extending from Dan to Beer-sheba from north to south and from the Jordan to the Great Sea from east to west. The geographical divisions and boundaries, the lakes and rivers, the mountains, valleys and plains, and the location of cities and towns in their relations to these physical features should be studied from maps of Palestine in the time of our Savior. It is well, too, to compare this with the political features of Palestine as it is today. For this purpose it is well to have in the Sunday School library, or in the home, descriptions by recent travelers in Palestine; e. g., Mrs. Lydia D. Alder's *Holy Land* (or *Palestine*). This book portrays the land and the people as seen recently by a devout Latter-day Saint.

From the tower on the Mount of Olives before Jerusalem may be seen the most varied geographical characteristics and the seat of the most significant dreams in human history. Looking towards the west there lies at the base of the mountain, the Valley of Jehoshaphat with its Garden of Gethsemane, its tombs and its churches in commemoration of ancient saints and saintly deeds. Beyond, across this narrow valley or ravine, is the walled city of Jerusalem. Immediately rising from the valley is that quarter of the city called Mt. Moriah, crowned with the Mosque of Omar in the place of Solomon's Temple. Next to Mt. Moriah on the west, and rising somewhat above it is Mt. Zion, where King David built his palace and where still stands the Tower of David. Between Jerusalem and the Mediterranean Sea are the hills of Judea, screening the great Plain of Sharon and its southern extension where Israel's ancient enemies, the Philistines, dwelt.

Southward from Jerusalem may be seen the renowned City of David—Bethlehem—with its little, flat topped houses, built close together along narrow alleys which, in the Orient, take the place of

streets. In this direction also lie the rolling, barren hills called the Wilderness of Judea. The road to Bethlehem stretches on towards Solomon's Pools and Hebron.

Eastward from this altitude of 2,400 feet one looks down, across numerous hills and ravines, on the Valley of the Jordan and the marvelous Dead Sea, 1,300 feet below sea level. The barren shores of this salt sea glisten in a tropical sun even when it snows, as it occasionally does, in Jerusalem. On the east side of the Mount of Olives, close at hand, lies Bethany, where Jesus so frequently visited with his most intimate friends. This town is within easy walking distance of Jerusalem, either by passing over the Mount of Olives or by taking the Jericho road which follows around the southern base of the mountain.

Towards the north lie the rough and rocky hills of upper Judea and Samaria and beyond Galilee, on a clear day, may be seen Mount Hermon with its perpetual snow. The high mountains on the north of Palestine are the main sources of water supply for the Sea of Galilee, the river Jordan, and the Dead Sea. The general correspondence between these geographical features and those of our own Zion, gave to our river the name Jordan and to latter day wandering Israel, a resting place. The Palestine lakes are smaller, deeper, and generally clearer than the corresponding lakes in Utah. They lie also in deep, narrow valleys, continuous with the Valley of the Jordan.

Special geographical studies of each place where Jesus lived or taught should be made in connection with studies of the corresponding periods of the Savior's life. For this purpose wall maps and pictures, as well as verbal descriptions, should be used. These studies should include also the characteristics and customs of the people. Thus the imaginations of pupils may be stimulated to live with Jesus and His disciples instead of merely repeating words about them. The teacher should have the use of a Bible with supplementary information, such as the Oxford, and a standard Bible Encyclopedia.

## Lesson 2. The Jewish World at the Birth of Christ.

### I. Historical Background of the Christian Era.

1. Political Condition of the Jews at the Birth of Messiah. (Note 1).
  - a. Condition of Israel during the reigns of David and Solomon.
  - b. Division of Israel into two kingdoms.
  - c. Overthrow of the kingdoms of Israel and the captivity of the Jews.
  - d. Conflict of Egypt and Syria over Palestine.
  - e. The struggle for national independence under the Maccabees; subjection to the Romans.
2. State of the Jews as to Religion at the Birth of Messiah (Note 2).
  - a. The religion given to Israel under Moses.
  - b. Corruption of that religion.
  - c. Pharisees and Sadducees.
  - d. Samaritans.
  - e. Minor sects—Essenes, Galileans, Herodians, Nazarites, Scribes and Publicans.

References—I Kings, chs. 11 to 22 inclusive; all of II Kings; II Chronicles from ch. 9 to close of book; Josephus' *Antiquities of the Jews*, Book XIV, chs. 8 to 16 inclusive; all of Books XV and XVI and the first 8 chs. of Book XVII; Roberts' *Outlines of Ecclesiastical History*, Part 1, ch. 2; Bible Helps, ch. XIV, pp. 50-56, Bagster edition; Oxford Bible Helps, pp. 15 and 16; Oxford Helps, pp. 17, 18; Bagster Helps, pp. 88-97; Kitto's *Biblical Literature and Smith's Dictionary of the Bible* under the respective names given to the sects and parties referred to. See also Roberts' *Outlines of Ecclesiastical History*, Part 1, ch. 2.

No one can fully understand the people among whom the Master labored or the complete significance of His expressions without some knowledge of the political and religious history of the Jews. We can offer here only a very brief summary of the events that stand out in the national life of this unique people. "Under the reigns of David and Solomon all the tribes of Israel were united in one kingdom, which reigns, according to the usually accepted chronology, extended from the year 1055 B. C. to 975 B. C.

At the death of Solomon the kingdom was divided by the revolt of ten and a half tribes under the leadership of Jeroboam, because Rehoboam, the son of Solomon and his successor to the throne of Israel, would not lessen the burdens of taxation imposed upon the people by his father; hence there became two kingdoms, the kingdom of Judah and the kingdom of Israel. The capital of the kingdom of Judah remained at Jerusalem, that of the kingdom of Israel was established

at Shechem and afterwards at Samaria.

The kingdom of Israel maintained a precarious existence for about two hundred and fifty years, when it was finally overthrown and the ten tribes carried into captivity by the invasion of the Assyrians under their king, Shalmanezzer, 721 B. C. Thus ended the kingdom of Israel. The people who were taken captive were replaced by people from Assyria, and these with a mixture of Israelites among them, constituted that mongrel people known as Samaritans.

**The Persian Period.**—The kingdom of Judah continued its existence about one hundred and thirty-five years longer than the kingdom of Israel, when it was destroyed by the King of Babylon, Nebuchadnezzar. Then followed the Babylonian captivity from about 588 B. C. to the first year of Cyrus the Persian, when the liberation of the Jews began, and was most probably completed during the reign of Darius Hystaspes, who confirmed the edicts of liberation issued by Cyrus. The liberated Jews were ruled by what may be called ecclesiastical governors, subject to the Persian monarchs, until the overthrow of Persia by the conquests of Alexander the Greek, about 329 B. C.—a period of about two hundred years.—*Junior Class Manual*, 1906-7.

The most important single event during this latter or Persian period was the final breach between the Jews and Samaritans, the mixed race, half Israelite, half heathen, now in the possession of the heritage of Ephraim and Manasseh. The Jews, under the influence of reformed Judaism, became very exclusive. Once sure that their religious purity stood on a firm basis, they showed an anxiety to secure proselytes or converts.

**Greek Period.**—From the conquest of Persia the Jews were subject to the Greeks until the death of Alexander, which occurred about six years later, 323 B. C. The empire of Alexander in the east went to pieces, owing to the rivalry of his generals; but from the controversy there arose two powers, the Ptolomies in Egypt and the Selencidae in Syria. In the wars that followed between these two powers, Judea was frequently crossed and recrossed by their armies, and as a consequence of this unsettled state the Jews suffered greatly. Finally, however, about 280 B. C., the Ptolemaic dynasty established permanent control over Judea, which continued until about 199 B. C., when Syria regained dominion, and held it until the revolt of the Jews under the Maccabees, about 170 or 165 B. C.—*Junior Class Manual*, 1906-7.

The new sovereign power was both stronger and more just than the Persian.

The Jews outside of Palestine as well as inside waxed influential. The Greeks fostered and encouraged intercourse between themselves and the Jews and as a result the Greek quality of mind and culture began to be understood by the Jews; indeed, they were greatly influenced by it, for it began to show itself in their life and literature. The priestly nobility, encouraged by the Greeks, became more and more worldly in spirit as they grew in Hellenic (Greek) culture. Personal ambition, and self aggrandizement, in the priest often overcame love of country and love of religion. It became fashionable for Jews to change or turn their names into Greek forms and in other ways obscure their Jewish origin. Offices in the high priesthood on many occasions became the objects of base intrigue as in the case of Simon ben Tobias, who tried to get a high priestly office out of its holder's hands by bribing Selencus IV with the offer of Temple treasure.

**Maccabean Period.**—See Bible Treasury, p. 190.

The outrages upon the national religion which stung the Maccabees into revolt stirred the people at large to realize the value of a faith which was in danger of being swept away by worldliness. This revolt stirred the conscience of the nation. It became, in fact, a rally of the nation to the faith of the fathers under the leadership of the Maccabees, and beginning in 170 B. C., finally resulted in the establishment of the independence of the Jews, in 143 B. C., and although there were occasional wars with Syria and civil strife within, yet the independence was maintained until 63 B. C., when Judea became a Roman province. Its conquest by the Romans occurred in this way: In 78 B. C. Salome, wife of Alexander, one of the Asmonaeans, that is to say Maccabean kings, assumed control of the government at the death of her husband. Her husband had favored the Sadducees during his long reign of twenty-six years, but Salome reversed his policy and called the Pharisees into her councils, which brought on civil strife in the nation. Salome had two sons; the elder, named Hyrcanus, sustained the policy of the queen, while the younger, Aristobulus, headed the opposition against the policy of the queen, and at last the dispute led to an internecine war. It so chanced, while the elder brother was besieging the younger brother in Jerusalem, that the Roman general, Pompey, was in the vicinity with an army; and to him Aristobulus appealed for help. Pompey responded to the call, but on approaching Jerusalem, considered it the best policy to assist the elder rather than the younger brother, hence

he joined his army to the besieging forces and in three months captured the city, and while he placed Hyrcanus upon the Judean throne, the kingdom was made tributary to Rome.—Manual, 1906-7.

During the Maccabean Period there was a strange blending of warlike prince and high priest in a single person, and that person not of the old high priestly family. To the Jewish race this seemed unfitting. It is to be observed also that during the Maccabean Period there grew up among the Jews a party organized on the basis of religious protest. The members of this group were called "Pharisees." The leaders of this class more and more gained the ears of the masses with the result that the Sadducees or priestly nobility, of whom we shall speak hereafter, became discredited by the secular character of the later Maccabees.

**Roman Period.**—Jerusalem had now a Roman garrison in its citadel and Roman intervention remained a permanent factor in Jewish history. On the whole, the Pharisees gained by the change which robbed the Sadducees of that political power which had been their pride. It sharpened, however, the contrast between the Pharisaical ideal and that of the masses. In times of quiet both classes seemed to agree in their regard for law, both written and traditional, but a Pharisee, however, was looked up to as the man of a saintly life of a character beyond the reach of most men, of which we shall speak hereafter. But as soon as there was any talk of a restoration of the Maccabean kingdom, the masses did not heed the Pharisees in their passive policy of waiting on God alone. Especially galling was it felt to be when Antipater, one of the hated Idumaeans or Edomit race, became the ruler of the state under Rome until his death, in 43 B. C.; but in 37 B. C. things went a step further and his son, Herod the Great, became, by Rome's aid, king of Judea. "By birth an Idumaeans, by profession a Jew, by necessity a Roman, by culture and by choice a Greek, this unscrupulous monarch made the security of his own position his one end." Though careful not to wound Jewish susceptibilities more than he could help, he was able to maintain himself only by inspiring fear, as when he broke the supremacy of the Sadducees in the Sanhedrin by putting their leaders to death. Herod was a ruler of unusual energy and character, but became universally hated for his cruelties, jealousies, and wars. He depleted the wealth of his unhappy subjects by his mad luxury, his excessive magnificence, and his immoderate habits. He filled the chief offices with obscure men of priestly descent from the Gentile

cities of Babylon and Alexandria. He abolished the life tenure of the offices of the high priesthood and brought it completely under secular power.

In vain he attempted to stifle the national feeling against him.

It was in Herod's reign that Christ was born.

Of the condition of the Jews under the Romans, it may be said that the Romans did not wholly prohibit the Jews from retaining their national laws, and the religion established by Moses. They had their high priests, a national council or Senate (Sanhedrin), and were allowed to inflict punishment for the minor offenses. They could apprehend men and bring them before the Sanhedrin; and if a guard of soldiers was needful, they could have their assistance by asking the governor for them. They seemed to be curtailed only in cases where capital punishment was involved; in such cases the sanction of Rome was necessary.

The measure of liberty and comfort allowed to the Jews by the Romans, however, was well nigh wholly dissipated, first by the cruelty and avarice of the governors and by the fraud and rapacity of the publicans; and, second, by the profligacy and crimes of those who pretended to be patriots and guardians of the nation. Their principal men, their high priests, were abandoned wretches, who purchased their places by deeds of iniquity, and who maintained their ill-acquired authority by every species of dishonest acts. The other priests and all who held any considerable office, were not much better. The multitude, excited by these examples, ran headlong into every sort of iniquity, and by their unceasing robberies and seditious, they excited against themselves both the justice of God and the vengeance of man.

**State of Religion Among the Jews.**—The Lord under Moses gave a dispensation of the gospel to Israel (Heb. 3:14-19 in connection with Heb. 4:1, 2; I Cor. 10:1-4; Gal. 3:8-19), but owing to Israel's transgressions, the Holy Melchizedek Priesthood and the higher laws of the gospel were taken from among them at the death of Moses; and there continued with them only the lesser priesthood and the preparatory gospel, "which gospel is the gospel of repentance, and the remission of sins, and the law of carnal commandments" (Doc. and Cov. Sec. 84:23-27). But even this part of God's religion during the period of the Babylonian captivity (and even before), and the long period of contact with the Egyptian and Syrian civilization became very much corrupted, and much of it was buried in the rubbish of the vain tradi-

tions of the Elders; so that at the commencement of John the Baptist's ministry true religion may be said to have had no existence among the Jews.

The Jews were divided into two principal sects at the commencement of the Christian era, Pharisees and Sadducees. While these two sects agreed upon a number of fundamental principles of the Jewish religion, they differed on questions of highest importance, and such as concerned the nature and salvation of the soul. They disagreed respecting the law which God had given them. The Pharisees added to the written law an oral or unwritten law, handed down by tradition, which the Sadducees rejected, adhering solely to the written law. They differed as to the import of the law. The Pharisees held to a double sense of the scriptures, the one literal, the other spiritual; while the Sadducees held only to the literal sense of scripture. They held different views on the subject of punishments. The Pharisees supposed that punishment affected both body and spirit—in whose pre-existence and eternal existence they believed—and that rewards and punishments extended beyond the present life. The Sadducees believed in no future retributions. They were skeptical of the miraculous; and denied the existence of spiritual beings, the immortality of the soul and the resurrection of the body. They were deists, in fact, viewing the Supreme Being as a quiescent Providence, calmly surveying and ruling the regular working of natural laws. They gave themselves up to ease, luxury, self-indulgence, and were disposed to view with indifferent liberality the laxity of heathen morals and the profanity of idol worship. They included within their numbers the leading men of the nation, constituted the aristocracy, in fact, while the Pharisees, on the other hand, were the common people, proud of their unblemished descent from Abraham, exclusive, formal, self-righteous, strict observers of external rites and ceremonies even beyond the requirements of the law.

Besides the Jews, Messiah came in contact with the Samaritans, hence some knowledge of them is necessary. Chiefly they were descendants of colonists sent by the king of Assyria to people the land after he carried captive the Israelites in the eighth century, B. C. They were a mixed people from various eastern nations, conquered by the same king, who brought to their new home their various forms of national idolatry. A plague breaking out among them, however, led them to petition for a priest of the God of the country to teach them the old form of worship. He was stationed at Bethel,



and the Samaritans endeavored to combine a formal reverence for God with the practice of their idolatrous rites.

After the captivity of Judah, they sought an alliance with the returned Jews (536 B. C.), with whom they intermarried. On Ezra enforcing the Mosaic law against mixed marriages, three-quarters of a century later, Manasses, a Jewish priest, who had married the daughter on Sanballot, chief of the Samaritans, taught the Mosaic ritual and erected a rival temple to that of Jerusalem on Mt. Gerizim. This mixed community, before the time of our Savior, began to claim descent from the Patriarchs, and a share in the promises; but the Jews would not recognize them as brethren, and in fact had no dealings with them. There were various other sects and parties in Judea and other parts of Palestine, but they were of minor importance to those enumerated and described above. They were known under the names of Essenes, Galileans, Herodians, Nazarites, Scribes and Publicans. —Manual, 1906-7.

### Lesson 3. Prophecies of Christ's Coming.

The coming of the Christ in the Meridian of Time, His divinity, His mission, and life's work, His royal lineage, with the details of His birth, sufferings, betrayal, death and resurrection, were all heralded through the previous centuries from the earliest time in human experience. Every prophet of God had foretold with great exactness the remarkable events which were to characterize His advent, in very truth declaring, describing and representing things yet future beyond the power of human sagacity to discern, and furnishing the very highest evidence of communion with Deity. "For who, as I," saith the Lord, "declareth the things that shall be?" (See Roberts' New Witness for God, "Evidences of Prophecy.") The world, and especially Israel and Judah, had been told to prepare for the coming of the Messiah, the Anointed One, the Lamb of God, King of Kings and Lord of Lords, and awaited the advent of The Deliverer. When He came to His own, His Own received Him not.

#### Jewish Prophecies and References.

Divinity of Christ (Isa. 9:6; Psalms 2:7).

His Divine Nature (Isa. 53 chapter).

To be Born of a Virgin (Isa. 7:14).

Of the Tribe of Judah (Gen. 49:10; I Chron. 5:2; Micah 5:2).

Bethlehem, the City of David, to be His Birthplace (Micah 5:2).

His Suffering (Isa. 53).

His Betrayal (Psalms 41:9; Zechariah 11:12, 13).

Death on the Cross (Psalms 22:16-18; Zechariah 12:10; 13:6; Numbers 21:9).

His Resurrection (Psalms 16:10; Isaiah 26:19; Ezekiel 37:11-14; Hosea 13:14).

The Messiah, Christ, King of Israel (Psalms 16:10; Daniel 9:25; Isaiah 9:6; Ezekiel 34:24; Isaiah 49:7; Isaiah 59:20; Isaiah 61:1).

King of Kings and Lord of Lords (Zechariah 14:9; Psalms 24:10; Isaiah 33:17; Psalms 29:10; Zechariah 14:16; Zechariah 14:9; Psalms 89:27; Psalms 110:1; Daniel 7:13, 14).

#### Nephite Prophecies and References.

Of the Jewish race, Divinity of His mission, Christ, the Messiah, Savior of the World (I Nephi 10:4-10; Helaman 13:6).

Born of a Virgin, Son of the Eternal Father, His Ministry, Death on the Cross (I Nephi 11:13, 32).

Jesus, the Son of God, Father of heaven and earth, Creator of all things (I Nephi 11:13, 32; Helaman 14:2; Mosiah 3:8).

#### Notes.

As one of the evidences of the divinity of Christ, attention is called to the following from the writings of Eusebius: "At the time that Herod was king, he being the first foreigner that reigned over the Jewish people, the prophecy recorded by Moses received its fulfillment, viz.: 'That a prince should not fail of Judah, nor a ruler from his loins, until He should come to whom it is reserved, the expectations of nations.' (Note Gen. 49:10.) The prediction was evidently not accomplished as long as they were to have their own native rulers, which continued from the time of Moses down to the reign of Augustus. Under him, Herod was the first foreigner that obtained the government of the Jews; since, as Josephus has written, he was an Idumean by the father's side and an Arabian by the mother's. Africanus adds: 'The government of the Jews, therefore, having devolved on such a man, the expectation of the nations was now at hand, according to prophecy, because with him terminated the regular succession of governors and princes from the time of Moses.'"

Farrer, in his Life of Christ, says: "We are informed by Tacitus, by Suetonius and by Josephus that there prevailed throughout the entire east at this time (the birth of Christ) an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world."

The Genealogies of Jesus. Almost every student of scripture has observed, and perhaps been puzzled at, the apparent discrepancy between the two genealogies of Christ, in Matt. 1, and Luke 3. Indeed, this is one of the many objections raised by infidels against the authenticity of the scriptures. Hence it is important that a key be given, whereby these apparent contradictions may be solved. According to some of the best authorities, this key is found in the Jewish law of adoption. When a man died, it was the law that his brother should marry his widow, and all children subsequently born should belong to the deceased brother. Also if an older brother died childless, it was a custom for a son of a younger brother to be adopted as the heir of the older. Applying this law to the genealogy of Christ, and remarking, further, that Luke gives his natural descent and Matthew his royal descent as heir to the throne of David, we have a key to all the discrepancies of importance. As an example: In Matthew, Joseph is spoken of as the son of Jacob; in Luke, as the son of Heli. Jacob and Heli were brothers. Jacob, the elder, was the father of Mary, and Heli the father of Joseph. Having no son, Jacob adopted Heli's son, Joseph, as his heir, and this adoption was confirmed by the marriage of Joseph to his cousin, Mary. In this way, the other discrepancies can be cleared away, and Jesus can be shown to be the natural descendant of David, and, by the law of adoption, heir to his throne. Since 70 A. D., when the Jews were dispersed by the Romans, they have kept no complete genealogical records; hence no one who arises in the future and claims to be the Messiah, can trace his lineage to Judah. As the Christ was to be of that lineage, Jesus is the only one whose claim to the Messiahship has been or can be genealogically established. (For further information, see the article "Genealogy" in Kitto's Biblical Literature or Smith's Dictionary of the Bible.)

## Third Year—Church History.

### Introductory Suggestions.

Before the work of teaching this subject is begun, certain things should be considered with respect to the course as a whole.

In the first place, a strong effort should be made to get a copy of the text-book on the subject—"One Hundred Years of Mormonism"—into the hands of every member of the class. No satisfactory work can be done in any class without general preparation, and no general prepa-

ration is possible unless the material is accessible to every pupil. The book may be obtained of the Sunday School Union Book Store for the small price of one dollar each, provided half a dozen or more copies are purchased at a time. Rouse in your class a desire to prepare this important subject as thoroughly as they can, and do this in December so that they may begin work with the first lesson in January. That so far as the class is concerned.

But in the second place, you yourself ought not to teach from hand to mouth, as the saying is. The biblical adage, "Sufficient unto the day is the evil thereof," was not meant to apply to Sunday School teachers. Nor was that other one so often quoted in similar relations, "take no thought what ye shall say." On the contrary, as teacher of the class you should know your subject well. It is suggested, therefore, that you read the text-book through between now and January, in order to have been over the way before you attempt to lead others over it. If you do this, you will then be in a position to point out beforehand certain dangerous places or certain beautiful scenes and pictures. At least this ought to be done. And, if you can, you should read other things besides the text—original material, like that found in Mother Smith's, "History," the "History of the Church," Parley Pratt's, "Autobiography," and the already printed biographies of John Taylor, Heber C. Kimball, and Wilford Woodruff all of which can be got at the S. S. Union Book Store. You know, teaching may become a sort of pony nightmare, and the best way to relieve it of this dread is through preparation. And one more bit of advice—which will cost you nothing, though it has been very expensive to ourselves—is this: Don't leave the preparation of your lessons till you have only an hour or so to do it in, but rather set apart some period each day in which to prepare.

Another thing: Although you have a text-book to cover, also outlines, you will not be imprisoned for life in the penitentiary, nor hanged, nor will your salvation in the next world be impaired, if you don't attempt to teach everything in them. Remember that. Text-books, outlines, suggestions in the "Juvenile," even teachers—were made for classes, not classes made for text-books, outlines, suggestions, teachers. That is a secret which some people don't know. But it is true none the less. And it means this: That everything should be adapted for your particular class. You know your pupils better than anybody else—or

should. Study them—their inclinations and needs. Then try to supply and satisfy those out of the body of material you have to present. Only, don't forget this, that your mission is to instruct and entertain—or better, to instruct *through* entertainment, or interest. Think, think, think! and then work, work, work!

## The Lessons.

1. Lesson one aims to discuss the first vision—a big subject. The first source on this subject is Joseph's own words. Assign the whole chapter for general preparation and try to get the class to prepare it as well as they can. When you assign the lesson take a brief preview of it—that is, point out how important it is—there has been nothing since Christ so important—and show how basic it is, how new. It would be a good thing to have the class set down questions as they read the chapter. For there is nothing that starts interest like a question, especially by the pupils themselves.

Do not attempt to cover all the material you have assigned. If you do, you are likely to cover every point in a superficial way, whereas every lesson should leave but one thing on the minds of the class\* Now the important thing here is the vision itself. And such questions as these might bring out the thought sufficiently: (1) Relate the vision itself. (2) What led up to it? (3) What other visions have you heard or read of that resemble it? (4) Why is this one so important? (5) What particular ideas do we get from this vision? (a) The form and personality of God. (b) The idea of new revelation. (c) Also the thought that the Lord was about to begin an important work among men, and (d) the fact that the Church of Christ was not on the earth, but would be revealed. You see, this one point will give you matter enough to occupy the time, by drawing it out from the rest of the lesson assigned.

2. Lesson two treats of the Book of Mormon. So, too, do lessons three and four. But each is different from the others. The first treats of the Book of Mormon revealed, the second of the Book of Mormon translated, and the third of the

Book of Mormon in its nature and contents. This distinction should not be lost track of, for it helps to keep three points, or aspects, separate for class presentation.

This lesson may be given practically as it is outlined, since the chapter is short and the narrative detailed.

Additional help may be obtained from the narrative of the Prophet himself and that of his mother in her "History of the Prophet." If the teacher wishes to assign particular readings to members of the class who do not take much interest, but who like to read stories, he may profitably assign some of the narratives published in 1906 or 1907 in the "Instructor" under the title, "School Stories from Church History." Also the teacher may arouse interest by exhibiting pictures of scenes in the early history of the Church, such as those found in the view-book entitled "Mormonism in Picture."

3. Lesson three, as stated, discusses the nature, contents, and divine origin of the Book of Mormon, and covers twenty-one pages of the text-book. While the whole lesson should be assigned as a general preparation, still two points may serve as centers round which to group the material of the lesson, first, and minor, what the Book of Mormon is about, and, second, the main point, is Joseph Smith's story of its origin true? In these days, most emphasis perhaps may be put on this second point to the best advantage. A single question may be enough to dispose of the first point. If a friend who had never read or heard of the Book of Mormon should ask you what it is, what would you say?

As for the other, such questions as these may bring out what discussion is necessary: (1) What are the two main explanations made to account for the Book of Mormon? See that these are clearly told. (2) Test the Spaulding story. (3) Test the story told by the Prophet.

In the text-book emphasis is placed on the testimony of the witnesses to the Book of Mormon. Special emphasis, for the first time, is there placed on the testimony of the eight witnesses, as peculiarly meeting the requirements of the present age of investigation. Should the instructor desire to introduce evidence other than that of human testimony, he will find all that he wishes in Roberts' "New Witnesses for God," volume II.

J. H. E.

\*See "How to Teach Religion," by Evans and Jensen. (S. S. Union Book Store.)

*"A man is saved no faster than he gets knowledge."—Joseph Smith.*

## Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

### First Year—Church History.

#### Lesson 1. The Message of Christ to the World.

The most potent influence in the history of the world has been the life and work of Jesus Christ. Though He lived nearly two thousand years ago in a little nation located on the Galilean and Dead seas of the ancient world, His message has done more for the advancement of man than has any other of religion or moral law. In modern times, the message of Jesus is believed in more than ever. Great men of all times testify to His work. Statesmen, scientists, and philosophers hold His name in awe and reverence, and the children of all civilized nations are taught at home and in school to attend carefully to the moral teachings of the lowly Nazarene. Beautiful cathedrals, temples and churches have been built in which to worship His holy name, and the world's masterpieces of art are based on His life. When our national law-making body, Congress, begins its daily work, the sessions are always opened with a prayer to God in the name of Jesus Christ, and this custom is followed in all the States of the Union as well as in the parliaments of the nations of Europe. In the history of the world, great men have held the name of Jesus before their people, and in the United States, every American whose name we honor has been a man of faith in the Christian religion. Washington Irving tells in his life of Columbus, that as Columbus approached the shore of the little American island which he discovered in 1492, *he was delighted with the purity of the atmosphere, the crystal transparency of the sea, and the extraordinary beauty of the vegetation. On landing, he threw himself on his knees, kissed the earth, and returned thanks to God with tears of joy. His example was followed by the rest, whose hearts indeed overflowed with the same kind of gratitude.* Then it was that Columbus uttered his famous prayer of thanksgiving, which shows his complete faith in God as well as his humility in all the walks of life. In one of the old Spanish manuscripts, the prayer is given in full and reads:

*"O omnipotent and eternal God, the Creator of heaven and earth, we glorify Thy name and praise Thy greatness, and ask Thee to bless and sanctify this land for the salvation of Thy children, in the name of Jesus Christ."*

When George Washington was in camp at Valley Forge in the cold winter of 1777-78, his men were without food and clothing. His enemies at Philadelphia were doing all they could to have him removed from the command of the army, and that winter was one of the darkest of the Revolution. One day a farmer seeking for some lost cattle in the woods, suddenly came across Washington praying to his God for the success of the American cause and the alleviation of the distress of his men. And after that, Washington's camp became known as a camp of prayer, for his men had that same humble faith that God would listen to their supplications. From Washington's state papers, we find that he never doubted the goodness of God, and throughout his entire life, he was a man of the most humble attitude before his Maker.

When Abraham Lincoln left his home in Springfield, Ill., to become President of the United States, he felt the great responsibility of his work, and on leaving his fellow citizens, he stepped upon the platform of the train and said:

*"I now leave you, my friends, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of the Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you and be everywhere for good, let us confidently hope that all will yet be well."*

There is a wealth of faith in and a love of God in these words. In fact it was Lincoln's great trust in his Maker that caused him to do the work he was called upon to do.

There are many splendid examples in the history of Utah that show us the sublime faith in God on the part of the people. The sufferings of the pioneers, the hard work of the founders of the State in building roads, bridges, and cities; the self-sacrifice that made it possible for the children of our day to live, all indicate the truth of those beautiful words of John Eliot that "Work with faith in Jesus Christ can accomplish any thing." One of the pioneer women writes in her journal:

*"We are in the wilderness. Nothing but a sage brush plain as far as the eye can see. Our flour is nearly all gone, and we are de-*

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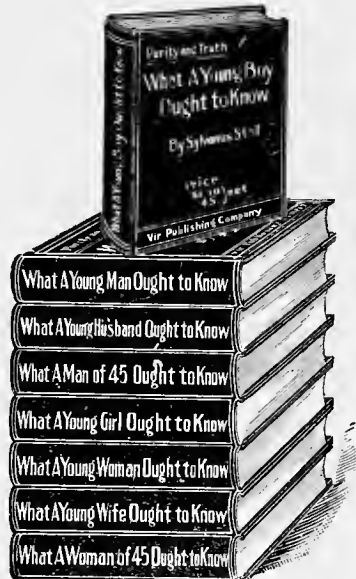
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*pendent on the wild game we can kill. To-day we have cleared nearly an acre of ground for our seed. My bones ache, for the work has been hard, and no food for our tired bodies. But God is directing us in our labors. He is our Savior and Father, and we place our lives in His merciful hands."*

**Note.**—Give other examples from history as to the faith of men in Christ. What have you read in literature or history that shows the beauty of the Life of Jesus Christ? Read the story of Little Arthur in "Tom Brown's School Days." Can you tell about the faith of Evangeline in Longfellow's poem of this name? Read Vandyke's "Story of the Other Wise Man."

## II.

Not one of us children is lacking in a knowledge of what is right and wrong in daily life. In fact the German philosopher Kant said that two things in life baffle his comprehension: First, the starry heavens above; secondly, the moral consciousness of man. Now this power of designating right from wrong is common to every human being. It lies at the foundation of our moral life. Those who have been powerful in this idea of right and wrong have given the world its best thought. Such men were Socrates, Dante, Martin Luther, Columbus, Copernicus, Washington, Lincoln, Franklin, Joseph Smith, and Brigham Young. We are encouraged to develop this power of knowing right from wrong, for in it lies our moral safety in life. It leads us to true religion. It strengthens our faith in God. It makes life beautiful, and resonant of meaning. The greatest character ever on earth with the developed moral life was Jesus Christ. It was He who gave us the pattern for our own lives. He came to earth for a purpose. It was to teach us how to live in accordance with the laws of nature and God. No one will deny the fact that man has needed, needs today, and will ever need a well defined moral and religious code and system for his life. Every person believes in the beauty of life. Every person believes that death is but the ushering into a greater and better reality, where the individual lives on forever. All men have believed this. Upon it rests our greatest desire to live and let live.

The fundamental principles of life were taught by Jesus Christ, the Redeemer of the world. His life was the most tragic, dramatic, and pathetic that has ever been given to history. Born in

a little obscure village, just outside of Jerusalem, He was reared in the home of his father and mother according to Jewish custom. We know little of his life until He was thirty years of age, when we find him beginning His ministry. We know from the New Testament that He was baptized in the River Jordan by John the Baptist; that He received the Holy Ghost, and that He heard the voice of His Father in heaven. Then it was that Jesus began to preach the Gospel to His people. He taught faith in God, repentance, based on our knowledge of right and wrong, and baptism and the reception of the Holy Ghost. These were the principles of His Gospel. You will all agree that obedience to earthly laws based on the moral ideas of life bring liberty to people. If there were no civic laws, there would be chaos and anarchy in human society. Only he who understands law can approach the living of that law. Now all life is governed by law, both here and hereafter. The sun rises in the morning because of laws governing the heavenly bodies. The earth revolves on its axis and retains its place in the universe because of some fixed law in nature. These laws may not always be understood, but one thing we are absolutely certain of and it is that all nature is governed by laws, which prevent its destruction. Take a watch. Everything in it is put together carefully. Every part is properly adjusted to every other part. Every wheel and screw is put in its right place, and when the watch is wound up, it runs for many hours. This is because the laws of watch-making have been observed with accuracy. If we bring the two gases oxygen and hydrogen in proper proportions together, we have water. So in life, we have laws to govern us in society and in government. So have we laws of religion that give us an understanding of life and its meaning, and of the great life to come after death. As these laws are of God, it took a God to bring them to His children. Fundamentally, these laws are faith in God, repentance or the will and work to make one's life better, and the great symbol of baptism which is a divine expression to God of our clean hearts, and then the gift of the Holy Ghost. Jesus gave us many, many teachings as to what pertains to His Father's kingdom, and He touched on every phase of human life in His words and admonitions. If you will study and measure His life, you will find that He was a perfect type of man from a moral, social, civic, and intellectual view point. His people failed to understand Him, and because of this He was crucified on the

cross. But He died that we might have life and understanding of its laws. He was resurrected on the third day and afterwards ascended to His Father in heaven. His was the most perfect of all earthly lives and every one of us can say with Thomas Jefferson:

*"I am a Christian, sincerely attracted to the doctrines of Christ in preference to all others. His moral doctrines were more pure and perfect than those of all the philosophers."*

**Note.**—Study briefly the geography of Palestine. Find Jerusalem, Nazareth, Capernaum, and Bethlehem. What kind of country is Palestine? Does it resemble the arid West? Read Matthew 3; the first two chapters of Luke; Luke 15. What lessons in these chapters are important to your life? Can you write a list of famous men of history who have believed implicitly in the work and life of Jesus Christ? Why must we have laws of nature and laws of moral action? Why should we have religious laws? Can you say something as to what the word "religion" means? Why should everybody know the life of Christ? Where do we go to find His life?

### III.

The nineteenth century was the greatest century of the world's history. In 1789 the Constitution of the United States became the fundamental civic doctrine for our new nation. The United States as a government was organized, and for the first time in the history of mankind, men were guaranteed religious and civic rights and liberty. For hundreds of years, the world had been struggling to develop a better civilization. In European countries, nations had come into being, and with the intellectual development, came many new systems of religion and philosophy. All were playing a part of righteousness in proportion as they taught the moral principles of Jesus Christ. But there were many, many dogmas and creeds, and were you or I living two hundred years ago, we would have been in the midst of great religious controversies. These controversies spread to our new nation, and after 1800, it seemed as if the absolute laws of Jesus Christ had been lost in the many doctrines of the day. But our different religious convictions were in keeping with the new thought of the day. Men were free and equal, and had a right to think along all lines. They were not slow in theorizing as to life and its meaning, and we even find them establishing systems of religion. But Jesus often spoke of

His commandments and to know just what they were was not an easy thing a hundred or two hundred years ago. In fact it is no easy thing today, until a man places himself in a proper attitude of mind before his God. He must be moral, prayerful, and a seeker after knowledge. Many theories pertaining to all phases of life were in vogue in the early part of the nineteenth century. So there were many religious theories. People were moving into the far West because of the sale of lands on the part of the government. There were cheap public lands, and the pioneer spirit produced a democracy in life never before known in history. These pioneers while struggling with the harsh and raw conditions of nature, lost some of the graces and refinements of civilized life, but they were acquiring traits of character that have done so much to develop our American institutions, and to give us a better understanding as to the weightier problems of life. These pioneers developed strong individualities and were free from our superficial social demands. They became aggressive, inventive, and resourceful. Above all, were they honest. This frontier life developed the spirit of democracy. "He was free to live his own life, think his own thoughts, and to work out his own salvation." Of such a class was Joseph Smith, born in Vermont December 23, 1805. He was a child of pioneering poverty. He spent his entire life on the frontier, and developed an individuality that has stamped itself on our religious and civic history. He was precocious, and as a child was always asking questions about nature and God. Nothing satisfied the longings of his soul. So he retired one time to the woods, and prayed to his God. His prayer was answered, for God the Father and His Son Jesus Christ appeared to Joseph in person. Joseph was told that he was to be the herald of a new day. The Gospel of Jesus Christ in its purity and simplicity should be made known to the world through him. Joseph had asked for light and understanding as to the meaning of true religion. His faith in God had been strengthened by his constant reading of the Holy Bible, and especially had he been struck with the words of the Epistle of James, which says in the fifth verse of the first chapter:

*"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."*

This added to the already burning desire in the boy's heart to ask directly of his God for knowledge. His was a reali-



zation of the truth that what is an absolute law of God pertaining to man's life and salvation must come direct from God as a message. He therefore heard the voice of his Maker. He saw the Father and His Son Jesus Christ. He knew now what to do. It was to live and to pray for light and truth, and in time, the knowledge of the principles of Christ would be given him, as they had been given in the days when Moses walked and talked with his God, and when the apostles of Christ received the Divine word direct from the lips of the Savior. On the night of September 21, 1823, he again prayed to God with a fervency that showed a soul pure in its desire to know the truth of Christ. There appeared to him the angel Moroni, who announced that God's power should be restored to earth through him. He was shown in vision a hill where were hidden gold plates on which was the history of the American race. This record, said the angel, is the Book of Mormon, which in time should be given to Joseph for translation through the power of God. The angel quoted many prophecies from Holy Writ declaring them about to be fulfilled. Three times that night did the messenger visit him, and after this Joseph lived a life of meditation and prayer, going each year for four years to the Hill Cumorah to visit the spot where the ancient record lay buried in the ground. On the morning of the 22nd day of September, 1827, Joseph received from the angel Moroni, the record of the Book of Mormon, written on plates like gold. Now immediately began the translation of the sacred record.

The visit of God the Father and His Son Jesus Christ to Joseph, followed by the visit of the angel Moroni, is one of the great messages of the "Mormon" people to the civilized world of today. It is in fact the fundamental testimony of all who have a knowledge of the work of God.

**Note.**—Something of the nature of the American pioneer should be given in class. What kind of character did the frontier develop? What kind of youth was Joseph Smith? What kind of people were his parents? Why was it reasonable for Joseph Smith to ask for understanding direct from his God? Have other men done such a thing? When in history have they spoken with their Master? How could we know the absolute law, if God did not reveal it? What is the Book of Mormon? Its importance. Read some parts from it, particularly from Alma and Mosiah. Give some of its moral teachings.

#### IV.

What the Book of Mormon is<sup>o</sup> and its meaning in history will be treated in the next lesson or chapter. On receiving the plates, the Prophet Joseph Smith began the translation of the sacred records by means of the Urim and Thummim. Martin Harris first helped as scribe, then came Oliver Cowdery and David Whitmer. These were the three witnesses of the Book of Mormon, having been shown the plates by the Angel Moroni. Their testimony is found in every edition of the sacred book. In Cannon's *Life of Joseph Smith*, we find the following description of the original plates and the Urim and Thummim:

"The Urim and Thummim was two precious stones set in an arch of silver, which was fastened to an ancient breast-plate of pure gold, curiously wrought. The breast-plate was concave on one side and convex on the other, and seems to have been made for a man of greater stature than is ordinary in modern days, four bands were fastened to it, for the purpose of attaching it to the person of its wearer—two of the bands being for the shoulders, the other two for the waist or hips.

"The plates, also of gold, were of uniform size; each was slightly less in thickness than a common sheet of tin, and was about eight inches in width, and all were bound together by three rings running through one edge of the plates. Thus secured, they formed a book about six inches in thickness. A part of the volume, about one-third, was sealed; the other leaves Joseph turned with his hand. They were covered on both sides with strange characters, small and beautifully engraved."—Cannon's *Life of Joseph Smith*, p. 49.

Eight other witnesses to the plates of the Book of Mormon have given their names as to its truthfulness. After the translation, the plates were again given in charge of the Angel Moroni, who in due time will give to us the sealed portions that remained untranslated by the prophet. In the spring of 1830, the first edition of the Book of Mormon was given to the world.

While translating the record, the prophet learned many truths from it. He was particularly struck with the principles of the Gospel as given in the third Book of Nephi. He was impressed with the sacredness of such characters as Lehi, his son Nephi, Alma, Mosiah, and others. For example, on one occasion he read a passage which spoke of baptism for the remission of sins. Impressed with the sacredness of it, he, with Oliver Cowdery, prayed for an understanding of it, and a

heavenly messenger who was John the Baptist, appeared and conferred upon them the priesthood of God after the order of Aaron. The meaning of this will be explained in a following chapter. Suffice it to say that the Gospel of Christ was gradually given to Joseph Smith as his heart and soul were prepared for its message. Many parts of the Book of Mormon were beautiful to the youthful prophet. In fact, he was amazed at its doctrine and historical value. After he gave it to the world, it became a life long study to him.

**Note.**—Read the testimony of the three witnesses. The testimony of the eight witnesses. Does the coming forth of the Book of Mormon strike you as strange? What else in life is strange to you, yet impresses you with its truthfulness? Remember all great movements in history are more or less puzzling at first. Think of what the civilized world did to Columbus, Copernicus, Galileo, and many others. What in the Book of Mormon will appeal to you as truth? Can you find any great and moral teaching in it that is impressive? Find out something as to the history of Joseph Smith during the time he was giving the sacred record to the world.

### Third Year—Old Testament.

#### Lesson 1. The Creation. The Creative Power of Faith.

Teachers' Text: Genesis 1; Pearl of Great Price, Book of Moses 1:34-42; 2; 3.

Pupils' Text: General assignment Gen. 1.

Topical analysis for individual assignment: a. Introduction to the Bible. The spirit of the reader should be one which seeks after divine truth.

b. The student should familiarize himself with the style of language by the quotations of important passages of the Bible.

c. Genesis is the most widely read book of the Old Testament. More good will come from reading it in a prayerful spirit than from reading it in a critical way. Its great truths have been incorporated into the best literature of the ages.

d. First step in the creation was to bring order out of chaos. Heaven and earth separated. Land and water separated.

e. Life in vegetable and animal world created.

f. Creation of man.

Aim: To show the power of faith through the word of God.

Significance of faith: a. Its limitless power.

b. Its invisible workings.

c. Its necessity in individuals to understand its workings in God.

d. Its possession necessary for the enjoyment of the Scriptures.

Lesson in the class: Select, read and reread the most impressive verses. Follow carefully the order of the creation. Show how the creation of Adam is verified by his death, and the death of all men in their return to the elements of the earth. The creation of Eve was so ordained and carried out as to make her a part of Adam physically, mentally and spiritually. All the inhabitants of the earth were to be of one blood.

Presentation of lesson: Endeavor to show how the creation is in harmony with our own lives; how we may feel and know a great spiritual truth without ability to reason it out logically.

a. Draw a picture in your mind of God as an individual preparing a habitation for His children. Note the wonderful perfections in all His creations; also His satisfaction in the fact that His creations were good.

b. Explain something of the perfection of man in his physical body—show the perfect harmony of his body parts and their functions.

c. Explain the pre-existence of our spirits and our pre-existent relation to God.

d. Explain Eve's importance in all that relates to life. Show that there could be no real love for any of the lower creations of God without the higher love of man for woman. Men must have a high and beautiful sense of love for woman, and she the same for him if they fulfill their highest duties to God. The one is not without the other in the Lord. They left Him twain, and if they reach God again they must come to Him twain.

e. The Garden of Eden in some measure was a likeness of our spiritual pre-existence. By revelation its location was given in this country in the State of Missouri.

#### Lesson 2. The Fall of Adam, Who was the Father of the Human Race.

Teachers' Text: Genesis 2; Book of Mormon, II Nephi 2:22-27; Pearl of Great Price, Book of Moses 3; 4.

Pupils' text for general assignment: Genesis 2.

Topical analysis for individual assignment: a. The tree of Knowledge of Good and Evil called to Adam's attention, and the law set forth telling Adam what would befall him if he ate thereof.

b. The means by which Adam and Eve were tempted.

c. The falsehood of Satan in denying the decree of God.

d. Eve was tempted by the appearance of the fruit, but she was deceived as to the law of death,—the condition of mortality.

e. The fact that God had prepared for the redemption of fallen humanity through the offering of His Son Jesus Christ before even the fall of Adam, clearly shows the intention and the purposes of Adam's fall.

f. The curse pronounced upon the serpent.

g. Adam's fall brought a curse upon the ground.

h. The fall brought with it toil, pain and sorrow.

i. Driven from the Garden of Eden.

j. The spiritual creation of all things.

Aim: To explain the origin of our mortality.

a. Death is not necessarily a misfortune.

b. The explanation of the fall of Adam prepares us to comprehend the Divine purpose in the death of Christ. It teaches us for the first time the fact of our spiritual existence; that we lived in a spirit world before we entered the probation of mortality on this earth.

Lesson in the class: Call attention to the familiar relations that existed between God and Adam before his fall. The conversation of Adam and God in the Garden of Eden is in itself positive evidence of the individuality of God as well as that of Adam. The fact that all individuality is denied to God by the great mass of the Christian world is one of the reasons why the story of Adam's fall is considered by many to be a mere myth, and to belong to the same order of mythology as that of the ancient nations of Babylon and of Greece and Rome.

Show in what way knowledge is in itself a temptation. God called to Adam's attention a fact and gave him a law, the violation of which brought death; but through Adam's death, the mission and glory of Christ were made possible. Adam's temptation is something like the temptation that comes to every man and woman in the world. Temptation through the fall means the exercise of our free agency, and through the exercise of our agencies we are given the opportunity to acquire certain great powers—powers that aid in our exaltation.

Why knowledge and joy are bound up with temptation and sorrow we do not understand. We know they go hand in hand. We know that evil is ever present

with the good; we know that the greatest joys come from the greatest trials.

### Lesson 3. Adam to Noah. The Beginning of Sin.

Teachers' Text: Genesis 3; Pearl of Great Price, Book of Moses 5; 6; 7; 8.

Pupils' text for general assignment: Genesis 3.

Topical analysis for individual assignments:

a. Cain and Abel. Have the pupils give an account of their offerings.

b. The curse of Cain. His excuse.

c. Cain's motives.

d. The dangers of anger and selfishness.

e. Contrast between Cain's answer and Adam's answer.

Aim: To show the fruits of sin.

Significance of events: a. Show how in Cain's case the conditions of his heart and his desires were known to the Lord, who read his secret thoughts and rejected his offering.

b. Am I my brother's keeper? Show that every man owes some responsibility to his fellow man, especially when he has done that fellow man a wrong.

c. The death of Abel shows a temporary supremacy of evil.

The Class Period: Review Lesson 2.

Lesson in the Class: When Cain became wroth and his countenance fell, the Lord admonished him and reminded him that if he did well he would be accepted; that if he did not do well, sin would lie at his door. Against the dangers of sin every man is warned by his conscience, for every man who endeavors to do well has some of the Spirit of the Lord in him to protect him from evil. When Cain went about the matter as though it were his last opportunity to enjoy Divine favor, as though he had been cut off from the favor and presence of God, he therefore abandoned himself. People even now often abandon themselves when troubles or difficulties overtake them, when they fall, through their own fault, into some disfavor of those in authority over them, or into the disfavor of their fellow man. The door of repentance was open to Cain, and God gave him every opportunity by speaking to him personally; but Cain was so filled with jealousy, envy and selfishness that he gave way to his anger.

It is hard for the Spirit of the Lord to penetrate a man's soul when he is full of wrath, and when his countenance is fallen. Cain supposed that the Lord had discriminated against him, that perhaps he was unfairly treated, and he was unwilling to make every effort to ingratiate himself into the favor of the Lord.

Cain's sin, however, made him the progenitor of a class of spirits unworthy of the highest opportunities in life. He was marked, and his children's children after him, marked.

a. Show how the commission of sin creates sorrow and regret;

b. How Cain felt very different from what he perhaps imagined before he committed the sin.

c. There is one striking difference between Cain and Adam. Adam did not attempt to conceal; he was not a falsifier. He was not sinful in his spirit, and no curse was pronounced upon him. He was left in a condition to seek after the Lord. Cain showed regrets, not for what he had done, but because of the punishment that the Lord inflicted upon him: he thought it was greater than he could bear. Besides, he sought to deceive the Lord, and was impudent in his demeanor toward God.

d. The shedding of blood is such an awful sin that it is generally revealed. The blood of Abel cried out to the Lord in its own peculiar language.

Through the long line of descendants of Adam between him and Noah, Enoch stands out as the most prominent, because of his great righteousness, and because of his city, which was a model of law and order and obedience to Divine authority.

#### Lesson 4. Noah, and the Wickedness Which Brought About the Flood.

Teachers' Text: Genesis 6.

Pupils' text for general assignment: Genesis 6.

Topical analysis for individual assignments:

a. Men began to multiply on the face of the earth. Have the students give some idea of what the population of the world might have been at the time of Noah.

b. It repented the Lord that He had made man.

c. How Noah came to find favor in the eyes of the Lord.

d. The intermarriage of the daughters of men with the sons of God.

e. Who were the daughters of men?

f. The coming of the flood, and its continuance upon the earth for one year.

g. The altar built by Noah and the reasons for it.

h. Significance of events.

Aim: To show how the Lord punished wickedness that had become universal because men intermarried with the daughters of men, whose children were thereby unfit to carry out the pur-

poses of the Lord. The daughters of men must have been descendants of Cain, upon whom God had pronounced a curse.

b. God saw that the imagination of the thoughts of the heart of man was evil continually.

Class Period: Review Lesson 3.

Lesson in the Class: Call attention to the fact that although God has always known the hearts of men, they may still disappoint Him in their conduct and fall far short of what He makes it possible for them to accomplish.

Give an orderly account of what took place from the time that Noah built the ark until it rested upon Mount Ararat.

Presentation of the Lesson:

a. Show how unsatisfactory it is to speculate about the means through which the flood was brought upon the earth, and its extent. Also how unimportant it is whether two of each class of all the animals of the earth were brought into the ark. The probability is that two of each kind which Noah would require when he began anew to people the earth were brought into the ark. The most important fact of the flood is the distribution by it of the human family.

b. From the very earliest times and from widely different parts of the earth there have been traditions of a flood which destroyed the human family. These traditions all point to the same great event. Such traditions are particularly numerous among the Indians in both North and South America.

c. The first act of Noah upon leaving the ark was to build an altar and offer up sacrifice as Adam had done, as Cain and Abel had done, and as other patriarchs had done. The great underlying spiritual truth of the principle of sacrifice was that it foreshadowed the great sacrifice of Christ in the meridian of time. And Noah offered up every clean beast and every clean fowl as a burnt offering. The best were to be given as a sacrifice to the Lord.

d. There are many things connected with the flood which we do not understand. We are not so much interested in it as a phenomenon of nature as we are interested in it because of God's judgment and of the punishment of sin. The flood interests us because it was the last of the first dispensation, and the beginning of the second. It interests us because a new covenant was entered into between God and Noah, and the token of the covenant was the bow in the cloud.

e. The three sons of Noah began the three different races of mankind. His sons were Shem, Ham and Japheth. Shem was the ancestor of the Semitic world, to which the Israelites, the chosen

people of God, later belonged. Ham was the ancestor of the Negro race, inhabiting chiefly the continent of Africa. From Japheth sprang the European races that now inhabit largely the countries of Europe and the Western Continent. From the beginning, the descendants of Ham were separated from the rest of Noah's descendants. This was brought about through the conduct of Ham, who was not loyal to his father, and showed no respect for him. The curse was then put upon Canaan, the son of Ham, as Ham had evidently married one of the daughters of men, and had thereby disqualified himself for the higher blessings of life, and especially had disqualified his descendants to receive the priesthood.

f. The Book of Abraham, chapter 1, verse 23, says:

"The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt,

which signifies that which is forbidden.

"When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.

"Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.

"Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood."

## A Little Santa Claus.

*By Annie Malin.*

Wee Bessie sat in her grandmother's lap  
One Christmas Eve not long ago.  
Her grandma was old and her eyes once bright,  
Were faded and dim, and her step was slow.

But grandma could tell of the days long past,  
When she, too, sat on her grandmother's knee;  
And Bessie would listen with wondering eyes,  
And sometimes laugh in innocent glee.

"And had you a dolly?" the little one asked.  
"I had just one; she was made of wood.  
And I lost her, my dear, one sorrowful day,  
And I grieved as only a mother could."

"That was seventy years ago," she sighed,  
"And I never found her though oft' I sought."  
Then from the heart of the little one  
Came a pitying sigh and a tender thought.

At early dawn she tiptoed in,  
And grandmother's stocking she soon espied;  
On the rocking chair she hung it fast;  
Then drew it softly to grandmother's side.

Then with a sigh, and a tender kiss,  
That not one half of her love expressed,  
Into the stocking she gently put,  
The doll she had loved the very best.

## First Intermediate Department.

*Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.*

### Lesson 1—The Story of Lehi.

(For Second Sunday in January.)

Lesson Setting: Time, place people, etc. I Nephi, chapters 1, 2.

Truth to be taught: A righteous life wins the favor of God.

#### I. Lehi's home and family.

1. Who he was. His family.
2. His character and standing with God.
3. Possessed wealth. What are the riches that bring true happiness?

#### II. Jerusalem.

1. Location.
2. Its people. The life they led.
3. Lehi's concern. His prayer and favor with God.

#### III. Visions.

1. The voice of the Lord.
2. Second vision. Whom he saw.
3. Commanded to preach repentance.
4. His reception by the people.

#### IV. Leaves Jerusalem for wilderness.

1. Incidents of journey.
  - a. Vision in valley of Lemuel.
  - b. Sons return to Jerusalem. Purpose.
  - c. Faith and prayers bring the Liahona. Its use.
  - d. The Land Bountiful and the Red Sea.

#### V. Across the ocean.

1. The promised land.
2. An altar to the Lord. Its use.
3. What are sacrifices?
4. Lehi's death.

Memory Gem. "The eyes of the Lord are over the righteous," but "the face of the Lord is against them that do evil."

### Lesson Statement.

The above outline is based on "The Story of Lehi," which is the first chapter in our new text book soon to be published for this department. The subject is treated in an intelligent and interesting manner, and in simple appropriate language. The lessons therefore for 1915, will be in the nature of biographical sketches, and will include such noted characters as Lehi, Nephi, Laman, Lemuel, Alma, Korihor and others. By this method of treatment, the man or character will be the main theme of the lesson and the incidents but secondary in importance.

Our story opens in the city of Jerusalem, six hundred years before the coming of the Savior.

There lived at that time a noble man named Lehi. The word of the Lord came to him and he was sent to warn the people and call them to repentance. They heeded not his words and became very angry with him, and sought to take his life.

The Lord blessed and comforted Lehi with many remarkable manifestations, and revealed unto him the coming of the Savior,—an event six hundred years in the future. In due time the Lord told Lehi to leave Jerusalem, and take his family and depart into the wilderness. He did so, leaving much of his riches and property, for he was a wealthy man. His family consisted of his wife, Sariah, and his four sons, Laman, Lemuel, Sam and Nephi. Leaving Jerusalem, they journeyed three days in the wilderness, near the borders of the Red Sea, and pitched their tents in the valley of Lemuel, where Lehi built an altar, made an offering, and gave thanks unto the Lord.

Read Jeremiah, chapter 52, for a brief history of the reign of King Zedekiah.

A small map by Viney R. Barker, for the study of the Book of Mormon, can be obtained at the Deseret Sunday School Union Book Store, price 15 cents.

### Lesson 2—The Story of Nephi.

(For Third Sunday in January.)

Lesson Setting: Time, place, etc.

Truth to be taught: All things are possible to them that believe in God and keep His commandments.

#### I. Birthplace and early training.

1. Blessings come through his love of God.

#### II. Marriage to Ishmael's daughter.

1. Where it took place.

#### III. Laman and Lemuel oppose Nephi.

1. Reason.
2. Words of Lord concerning them.

#### IV. Revealed that Nephi and his Brethren should return to Jerusalem.

1. Object of visit.
2. Nephi's feelings. His brethren.
3. The journey undertaken. Failure of his brethren.
4. Success comes to Nephi through his faith and determination.
5. Nephi's work in securing the records.

#### V. Return to their Father.

1. Rejoicing.
2. Lehi offers sacrifices.
3. Sariah, the mother's testimony.

## 4. What the records contained.

Memory Gem: "Without faith it is impossible to please God."

## Lesson Statement.

Nephi the son of Lehi was born in Jerusalem about 617 years before the birth of the Savior. Being instructed by his parents in the ways of the Lord, as he grew to manhood, he developed a most noble and beautiful character.

While sojourning in the valley of Lemuel, he married one of the daughters of Ishmael, which union was a most happy one. They were afterwards blessed with a numerous family.

Nephi's brothers, Laman and Lemuel, were very different in character and disposition to Nephi. They lacked faith, and made light of things that Nephi held sacred, and opposed him.

Nephi prayed to the Lord concerning his wayward brothers, and was told that if they continued to rebel they should be cut off from the presence of the Lord.

It having been revealed to Lehi in a dream that he should send his sons back to Jerusalem for the records of the Jews, Laman and Lemuel demurred, and did not care to go, saying it was a hard task. But when Nephi learned from his father that it was the will of the Lord, he cheerfully complied, saying, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandment unto the children of men, save He shall prepare a way for them, that they may accomplish the things which He commandeth them."

Laman and Lemuel finally decided to accompany Nephi and Sam on the return to Jerusalem, and on arriving outside the city, cast lots to see which of them should go and secure the records. The lot having fallen on Laman, he made the attempt, but soon returned unsuccessful, and wanted to return to their father. Nephi, however, would not consent and in a spirit of courage and determination said: "As the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the thing which the Lord hath commanded."

Nephi then went back and finding Laban in a drunken stupor, at the command of the Spirit of the Lord, he slew him; then putting on Laban's clothes, and impersonating him, he entered Laban's home and commanding Laban's servant, the records were brought forth and given into his hands.

There was great rejoicing when Nephi and his brothers, and Laban's servant, Zoram, returned to the valley of Lemuel

with the precious records, and Lehi as an expression of his gratitude, offered sacrifices and burnt offerings unto the Lord.

## Lesson 3—The Story of Nephi, (Continued.)

(For Fourth Sunday in January.)

Lesson Setting: Time, place, etc. I Nephi, chapters 16, 17, 18.

Truth to be taught: The Lord delights to bless those who love and honor Him.

I. The Spirit of the Lord visits Nephi in the form of a man.

1. Carried to top of a mountain.
2. Visions.
  - a. The tree.
  - b. The city of Nazareth.
  - c. The Savior of the world.
  - d. The crucifixion.
  - e. Judgments that followed.

II. Nephi breaks his bow.

1. The company loses faith.
2. Nephi chastises them.
3. A new bow. Much food.

III. Eight years in wilderness.

1. Lord strengthens them in many trials.
2. Reach Red Sea. Have pupils locate it.

IV. Commanded to build a ship.

1. Plan of same revealed.
2. Angry brothers attempt to injure him.
3. Protected by the Lord.

V. On the Water.

1. Actions of brothers and their wives.
2. Nephi bound.
3. The tempest.
4. How it was abated.

VI. The families divide after reaching the promised land.

1. The reason.
2. Nephites build a temple.
3. Nephi dies.

Memory Gem: If ye are willing and obedient, ye shall eat the good of the land.

## Lesson Statement.

While Lehi and his family was sojourning in the valley of Lemuel, Nephi was blessed with a remarkable vision. The Spirit of the Lord appeared unto him in the form of a man. He was carried to the top of a high mountain, and shown the things that had been revealed before to his father, Lehi. Some of the principal things shown unto him, were, the tree of life; the city of Nazareth; the coming of Jesus; His baptism by John, and the descent upon him of the Holy Ghost, in the form of a dove. He also was shown the later ministry of the Savior, with His twelve apostles, and finally His

crucifixion upon the cross, accompanied by the terrible judgments that followed that awful event.

While they journeyed through the land, they subsisted chiefly, no doubt, upon wild game and the flesh of animals. To secure this they became expert in the use of the bow. On one of their hunting trips, Nephi had the misfortune to break his, which was made of fine steel. This caused a feeling of gloom in the camp, as they were unable to obtain food. Nephi, however, was not dismayed; he arose early the next morning, made a new bow out of a piece of wood, and following the instructions of the Liahona, went to the mountains and secured a large supply of game.

After journeying for eight years in the wilderness, they at length came to the land of Bountiful near the Arabian sea. Here Nephi was directed by the Lord to build a ship. He explained to Nephi the design of the vessel, and told him where to obtain ore to make his tools. Although Laman and Lemuel ridiculed Nephi, and made light of the undertaking, they were finally induced to lend their assistance, and in due time the vessel was completed. At the command of the Lord, Lehi and his family embarked upon the vessel, and the long ocean journey began. After several days upon the water, Laman and Lemuel and the sons of Ishmael and their wives began to make merry. They sang, danced, and acted in a very unbecoming manner. Nephi reproved them, as he knew such conduct was displeasing to the Lord. This made Laman and Lemuel so angry that they seized Nephi, bound him hand and foot and cast him down in the vessel. Soon a violent storm arose, the compass ceased to work and the ship was driven back for three days. On the fourth day the storm raged with such fury that the ship was nearly overturned. Laman and Lemuel became greatly alarmed, and fearing for their wives repented of what they had done, and released their brother. As soon as Nephi was set free, although very weak, he prayed earnestly to the Lord and as a result, the storm abated, the sea became calm and they proceeded on their journey and in due time reached the promised land in safety.

### Third Year Lessons.

During the year 1915, the General Board of the Deseret Sunday School Union expects to present for the use of the Latter-day Saints, a series of text books covering the subjects taught in the Sunday School. Until these books are ready, it is necessary to present through

the JUVENILE INSTRUCTOR, the substance of the lessons. We therefore offer

#### Lessons for January.

(Prepared by George M. Cannon.)

#### Lesson 1—The Life of Christ.

(Lesson for the Second Sunday in January.)

Text: The New Testament.

Before taking up the Study of the Life of the Savior of the World it is well to know something of the land in which He was born, and of the customs of the people among whom He spent His mortal life.

If you will look at a map of South Western Asia used in the study of Geography, you will find at the East end of the Mediterranean Sea, the name Syria, being part of the Turkish Empire. On some maps part of Syria will be marked with the name "Palestine;" and this is the name of the land in which Jesus was born.

It is sometimes known by other names the most frequently used of which is "The Holy Land," because in this land occurred the most important events of the earthly career of the Redeemer; and also because here took place most of the great events described in the Bible.

It was once filled with a very numerous population, and was a land of many of the stirring events of the world's history. In the days when the land was given by our Heavenly Father to His chosen people the Israelites, it was, "a land of milk and honey." And it became the home of millions of people whom God blessed when they kept His commandments and whom He rebuked and chastised when they departed from His paths.

Reading these stories of the Children of Israel; of the warrior King David; of the magnificent Temple erected to our Heavenly Father by the wise Solomon; of the wars with surrounding nations with whom the Israelites contended, we mightily easily suppose Palestine to be a very large country. But this is not the case. It does not embrace even all of the little country marked Syria. It was not rectangular or exactly regular in shape, but in a general way was about 140 miles long North and South by about an average of 80 miles wide. It was about one-eighth as large as the State of Utah.

#### Climate.

Although Palestine is so small it has a great variety of climate. This is be-



cause of its location not so very far from the equator, and also because of the ranges of mountains running through the land in a general northerly and southerly direction and almost parallel with the "Great Sea," (as the Mediterranean Sea was frequently called). Most of the valleys in these mountains were very small; and none of them would seem to us large; but in them were many happy homes, and at one time in their history they yielded abundant harvests of grain, and fruit and sustained herds of sheep, cattle, horses and camels. So that the people were acquainted with nearly all crops that grow in our own country. They also had deserts near their land; deserts that were even more dreary than most parts of the Great American Desert; for on the latter, thousands of sheep and cattle and horses find good pasturage during the winter season; or whenever the snow lies on the desert and serves as a substitute for streams of water.

The cold, however, is never so severe as is the cold of our winter; and while snow falls upon the higher mountains in the winter season, such a thing as the streams freezing so as to support men or animals is unknown. The climate in fact is said to greatly resemble that of Southern Italy; or the climate of our own Southern California or Arizona. In the latter, you know, ice as thick as an ordinary slice of bread is the thickest the winter produces. And roses bloom in the open garden even in December and January.

### Lesson 2—John the Baptist.

(For Third Sunday in January.)

Text: Luke 1.

The scripture tell us that there was in the days of Herod, the King of Judea, (which is part of the Holy Land spoken of in the previous lesson), a certain priest named Zacharias, and whose wife's name was Elizabeth. Both were righteous people keeping the commandments of the Lord and said to be blameless in His sight. They were growing old and had no children a condition which among the Israelites was considered very unfortunate. Zacharias, as a priest, officiated in the Temple, and while there an angel of the Lord appeared to him. The good man was at first very much afraid, but the angel told him to fear not; but that his prayer had been heard, and that his wife Elizabeth should bear him a son, and that they should call him John. That this should bring joy and gladness to them and "Many shall rejoice at his birth." Also told him that the boy should be great in the sight of the Lord, and

should drink neither wine nor strong drink; and should be filled with the Holy Ghost, even from his birth; and that he should have power to turn many to the Lord, and "to make ready a people prepared for the Lord." And Zacharias, because he and his wife were both old, doubted this, and asked how he should know it was true. And the angel answering said unto him: "I am Gabriel that stand in the presence of God; and am sent to speak unto thee and to show thee glad tidings. And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." And this prediction was fulfilled as the angel had said. And when the baby was born his mother and her neighbors and her cousins rejoiced together. And on the eighth day they wanted to name him Zacharias after his father but his mother said: "Not so. He shall be called John!"

And they told her that none of her folks were called by that name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they marveled all. And then he was able to speak again, and he praised God. And the people were afraid, and told these things, and remembered them afterward, and asked each other what kind of child this would be. "And the child grew and waxed strong in Spirit, and was in the deserts till the day of his Shewing unto Israel." Many of God's choicest Spirits have grown up to manhood and to womanhood afar from the crowded thoroughfares of men. And thus came he who was afterwards called John the Baptist.

### Lesson 3—The Birth of Christ.

(For Fourth Sunday in January.)

In the little city of Nazareth which is in Galilee a subdivision of Palestine lived a virgin whose name was Mary. And the angel Gabriel was sent from God to make glorious promises to her; and to tell her that she should bear a son whose name should be Jesus, and that He should be called the Son of God. And Mary was espoused to a man named Joseph who was of the house of David who was once king over Israel. After they were married, a decree went forth from Caesar Augustus, Emperor of Rome, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee

out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem, (because he was of the house and lineage of David), to be taxed with Mary his espoused wife. And when they came to the inn or place where they expected to lodge for the night, the house was full, and they were obliged to find shelter in the stable. And here, that night, was born Jesus Christ, the Redeemer of the world. And He was wrapped in swaddling clothes and laid in a manger. And thus was fulfilled the prophecies. (Is. 7:14; Micah 5:2). That a virgin should bear a son, and also that Bethlehem, though little among the thousands of Judea, yet from it should He come forth to be ruler in Israel.

And there were in the same country shepherds abiding in the field keeping watch over their flock by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." And the angel said unto them, Fear not: for behold I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of heavenly host, praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And after the angels had gone, the shepherds said one to another, Let us go to Bethlehem. And they came with haste and found Mary and Joseph, and the babe lying in a manger. And the shepherds worshiped the Savior, and made known abroad what they had heard and seen, and returned to their flocks glorifying and praising God.

And Jesus was born, a few months after John the Baptist, and during the reign of this same King Herod of Judea. And there came to Jerusalem, where King Herod ruled, wise men from the East saying, "Where is He that is born King of the Jews? for we have seen His star in the East and are come to worship Him." When Herod the king had heard these things he was troubled. And when he had gathered all the chief priests and scribes of the people together he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judea; for it is written by the prophet." "And thou, Bethlehem, in the land of Judea, art not the least among the princes of Judea: for out of thee shall come a Governor, thou shalt rule my people Israel."

Teachers should read carefully the beautiful description of the visit of the wise men to the manger, described in the second chapter of Matthew. And also the description of the cruel decree of Herod: and the flight into Egypt by which the life of the child was saved from this decree.

## A Letter to Santa Claus.

*By Annie Malin.*

"Dear Santa Claus; I write to you  
About my Christmas toys.  
Don't bring me one, this Christmas Eve,  
But give to some poor boys  
Who haven't anyone to send  
Them toys, or food, or clothes.  
For mother tells me there are such,  
And surely mother knows."

"Hundreds," she says, "are starving there  
In distant foreign lands;  
Where men are fighting other men  
And no one understands  
Why this should be,—but anyhow,  
Send food or clothes or toys  
To some poor chap instead of me.—  
Good-by. 'One of your boys.'"

# Primary Department.

*Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.*

## Work for January, 1915.

Teachers will keep in mind that their classes will be made up largely of children just promoted from the Kindergarten Class; that their capacity is not quite equal to that of the class which they have sent up one grade; and the method must be simpler.

That the children may not feel too strange, use some of the songs they have been accustomed to, but not for long as they will expect change because of having been promoted.

Look into their sweet faces and recognize that it has been given you to make impressions upon their souls that shall be to the glory of our Heavenly Father if you take advantage of the splendid opportunities offered you. Keep in mind that the aim of all our work is "to make Latter-day Saints of the children," that it is our duty to labor diligently "to quicken spiritual life and insight, and to give knowledge and understanding of the means of spiritual growth"—and let us remember that "even moral lessons may miss the spiritual element."

"To see a human soul open clear and sweet in the light of His truth, and to be conscious, as the gardener is, that it is your planting, your watering,—that exalts teaching." May this great happiness come to you increasingly as the weeks and months pass by.

### Fast Day.

The Christmas spirit coupled with the joy of the coming of a new year will be uppermost in the children's minds; let us take advantage of it by drawing from them expressions of the joy they have had in giving it—in "losing self for others"—as Santa Claus has done for us, and as Jesus in a larger way, did for all the world. Tell them of the joys in store for all who serve the Lord during the year before us, and, to awaken more fully their spirit of appreciation, tell of some of the clouds that are over many children living in the countries at war, calling their attention to the fact that had it not been for the Gospel which brought our parents here which made this land habitable, we should not have been in these happy, peaceful, splendid mountains, safe from war and many other ills that beset mankind.

(As it will take some time greeting your new class and getting acquainted

with the children, no Bible lesson is assigned for this day.)

### Lesson 1. (Second Sunday.) The Creation.

Text: Gen. 1; 2:1-3; Pearl of Great Price; Moses 2; Abraham 3:22-28; 4.

Reference: JUVENILE INSTRUCTOR for Dec., 1912, page 727.

Aim: Reverence for God is shown by revering what He has created.

Memory Gem: "God saw everything that He had made, and, behold it was very good."

Picture: "Creation of Light," (Dore).

Songs: "The Wide, Wide World,"

Songs of the Child World (Gaynor), or "God Made the Sky," etc.

#### I. Council in Heaven.

1. Our spirits in heaven.

2. The Great Plan.

#### II. God's Command.

1. Chaotic state of matter.

2. World takes definite form.

3. Darkness on the deep.

#### III. Periods of Creation.

1. Earth and water.

2. Day and night.

3. Vegetable and animal life.

(a) Man.

#### IV. The Seventh Day.

1. The Sabbath of the Lord.

I. Once upon a time—so long ago that we cannot tell how long—there was no earth where our earth now is; no land, no water, no flowers, or grass or trees, but there was room or place for an earth. At that time we all lived in heaven, with God, our Heavenly Father. We don't remember it now, but our spirits lived there and we knew Jesus and loved Him. We wanted to live on an earth, where beautiful bodies would be given us, and where we could do such splendid things that we could show God and Jesus that we really and truly love them.

And so it was decided that an earth should be formed, and we would be permitted to live upon it. God knew that if left alone some would do wrong and sin would come into the world; then we could not come back to Him without someone was willing to come and die for us. Jesus offered to do this—He was willing, because He loved us so much, to leave His heavenly home, come upon this earth, and suffer a cruel death so that we might at some time return to our Heavenly Father. He said, "Here am I;

send me. Father, Thy will be done, and the glory be Thine forever." This made all of us happy and "the morning stars sang together, and all the sons of God shouted for joy."

II. I will tell you a pretty story of how this earth was formed. God knew where there was material from which an earth could be formed.

"Once upon a time every place all through the sky was full of star dust, which God set whirling and whirling until first one round world whirled off and went dancing along the path that God had bidden it follow, and then another and another and another, until all the sky was full of whirling worlds, all dancing along in the paths God bade them follow. One of these whirling worlds was the world that we live in. God's Spirit brooded over it as the mother bird broods over her nest, until it was made ready to be a world that animals and people could live in." (Louise Seymour Houghton's "Telling Bible Stories.")

"What makes this great world so beautiful, children?" The sunshine, the rivers and lakes, the trees, and flowers, the birds and butterflies—oh, I am sure you could not tell me of everything that makes it so attractive. It is so wonderfully great and beautiful that we know no man could have made it, but God made it. It was very strange at first, for water was all over it. People could not live in water, could they? God said, therefore, "Let the waters be gathered together and let dry land appear." Then the waters separated so the land appeared upon which man could live.

Have you seen the mountains, the trees, perhaps the beautiful snow this morning? What was it that helped you see them? Your eyes. Yes, they do help, but if you should go into a dark closet and shut the door, could you see anything? No, though you would still have your eyes. Then what is that helps you to see? Why, yes, the bright sun. Do you know that when the earth was formed you could not have seen it had you been there, because there was no sun, everything was dark. But God knew that the people would not be happy if they had to stay in the dark all the time, so He said, "Let there be light," and the beautiful light appeared. Perhaps it was at first a soft rosy glow such as one can see sometimes in the early morning, and then it grew brighter until at last the great golden sun shone in the sky.

III. What do you think God called the time when it was light? Yes, just what we call it now, day. And when it was dark He called it night. We love

the sunshine and yet we should love the darkness, also. We could not sleep so well nor so restfully I am sure, if our rooms were as bright at night as it is in the day.

IV. Our Heavenly Father knew that after little children had worked and played all day, they would be very tired. He planned, therefore, to have the darkness come, so they might have a long, restful sleep and be bright and fresh for the next beautiful day. The animals need the rest, too, and even the flowers would not grow so well if the sun shone all the time. Some of them close their pretty eyes at night just as little children do and wait for the sunbeams to waken them.

Now tell me some of the things the sun does for us? It brings the light so we can see, it makes us warm and helps us to grow, it tells the time of day and year and makes the world bright and beautiful for us to enjoy.

What else did God make to shine in the sky? Yes, He made the lovely moon and the stars, too. How beautiful the moonlight is! Have you seen it sparkling on the snow so brightly that there seemed to be diamonds shining all over the ground? How good God was to give us the lovely moon. How many stars did He make for us, children? More than we can count, and they are beautiful also.

(Here quote—or read if you cannot quote—verses 1, 2, 3, 4, 5, and 10 of Gen. 1.)

But the earth was not yet fit for man to live upon it, for it was brown and bare. Nothing grew upon it to make it look pretty, and so God, who wanted it to be beautiful, made something grow upon it. What do you think they were? Yes, trees, bushes, grasses and flowers. God made a soft warm mist to come, just as it comes now sometimes in the summer mornings. The mist made the ground soft and warm, so the little seeds could grow, for He had hid many little seeds in the earth, and they were waiting till He sent His mist to call them to spring up and make grass and flowers, trees and bushes. (If time permitted one could ask the children to name some of the trees they know; tell them of their beauty and use, of the sweet music of the rustling leaves when the wind blows, of the changing colors in different seasons, etc. Of the fruits they bear for our use; the benefit we get from their wood in building our homes, our chapel, our furniture, etc. Then the vine, the flowers, the grass and the grains.)

Yet after all this earth was silent for there were no birds to sing in the trees, no fish to swim in the waters. No ani-

imals roamed through the forests, and no people gathered flowers or fruits. God then made that which live in the water—what do we call them? Yes, fishes—oh so many kinds. How we love to see them darting here and there in the water!

After God had made the fishes to live in the water, what do you think He made to fly in the air? Yes, the birds. Don't you think the world more beautiful because of the birds? Because of their beautiful feathers and of their sweet songs? Then God made the animals—and what a lot of them! The horse, the cow, the dog, the cat, the elephant, the rabbit, and lots of others.

And how God made the most wonderful of all—what do you think it was? Yes, a man. All that had been made before was for the people whom God intended should come upon the earth; all these things were prepared for us, for we are all the children of that man whom God first placed upon the earth.

God said: "Let us make man in our own image, after our likeness." I am sure he was a splendid man, tall and straight, with beautiful eyes and hair, for he was in the image and likeness of God. God gave him dominion—that is he was to have charge of all things, the fish, the birds, the animals, and all things else. God told this man to name all of these birds and animals, which he did. But he was alone, with no one to help him, so God made for him a woman, and these two became the first Father and Mother of all people. They were among the noblest of all those in heaven, and the name of the man was Adam, and of the woman, Eve. Let us repeat the names.

If you could have seen this beautiful earth as it was then, what would you have said of it? That it was good? Well that is just what God said, for "God saw everything that He had made, and, behold it was very good."

V. This great work was now finished and God appointed a day of rest. He called it the seventh day, the Sabbath, and He rested on that day and hallowed it. This is why we have our happy Sundays, when we may think about God more than we do on any other day, because we are resting from our every-day plays, just as He rested when He finished making all the world, the sun and the stars, and the animals and people.

Let us repeat our memory gem.

(Adapted principally from Laura Ellen Cragin's "Bible Stories.")

## Lesson 2. Adam and Eve.

Text: Genesis 2 and 3; Pearl of Great Price; Moses 3:8-25; 4; 5:4-11.

Reference: JUVENILE INSTRUCTOR for December, 1912.

Aim and Memory Gem: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee."

Picture: Expulsion from the Garden of Eden (Dore).

I. Our First Parents.

1. Honor due to them.
2. Their home.

II. Breaking of the Commandment.

1. Partake not.
2. The temptation.
3. The fall.

III. The Penalty.

1. Leaving the garden.
2. Changes in the earth.
3. Labor and pain.

IV. The Plan of Salvation Revealed.

1. Adam and Eve call upon the Lord.
2. Angel sent from heaven.
3. The promised redemption.
4. Adam and Eve rejoice.

Review last lesson.

Introduction. "Once upon a time there were two little children, whose names were Philip and Marjorie. Their father and mother planned a lovely play room for them, as a pleasant surprise. The sunlight came in brightly through the windows, many pretty pictures were on the walls, birds sang in cages, gold fish swam about in a large glass jar. Pretty plants blossomed in the windows, and flowers were arranged in vases.

There were more toys than I can begin to tell you about—dolls, a doll's house and cunning blocks and balls. You can just think how delighted the children were when they saw all these beautiful things! They danced about their papa and mama and cried: "Oh, how lovely it all is! How good you are to give it to us!"

Then papa said: "Children, it is all yours and you can play with what you please. The candy is simple and won't hurt you and you can eat any of the fruit except these apples. They are not quite ripe and might make you ill, so you must not touch them."

Then papa and mama left the room and for a long time the children played with the toys very happily. At last, however, Marjorie began to get a little tired of play, and as she wandered about the room, she happened to notice the dish of apples on the table. Other fruit was there also, but those pretty rosy apples seemed nicer than anything else. The more she looked, the more she wanted them. She forgot all the other things that had been given to her and she thought: "I don't see why papa doesn't

want us to eat those apples. I'm just sure they wouldn't hurt us."

Then she touched one with her finger; after a moment she took it in her hand and at last she tasted it. As soon as she had done this, she called her brother, "Oh, Philip, you don't know how good these apples are!"

Philip came quickly and cried out, "Why, Marjorie, papa told us not to touch them!"

"I know," said Marjorie, "but I did want them so much and I don't believe they'll hurt us a bit. You'd better take one too. I'm sure they are ripe and they taste so good."

Philip said, "Indeed I won't." But instead of going back to his toys, he looked and looked at the beautiful apples, until at last he, too, tasted one.

Just then papa came to the room to see how the children were enjoying their surprise. Instead of running to him with happy faces, Philip and Marjorie hung their heads and looked so ashamed. Papa asked, "Why, what have you been doing, children?"

Then he saw the fruit in their hands and he said very sadly: "Have you really eaten the apples? When we gave you so many beautiful things, couldn't you mind us and not touch this fruit?"

He took hold of their hands and said: "You must come out of this pretty room where he hoped you would be so happy. When you are strong enough to do just what we tell you, and when your elder brother, who has not disobeyed us, asks us to let you, you may come back and play here again."

(Adapted from Laura Ella Cragin's "Bible Stories.")

I. Who stand at the head of our homes?

I am sure our hearts are full of love for the parents our Heavenly Father has given us, and that we obey His command and honor and obey them. Our Heavenly Father has said, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

I am going to tell you of the first father and mother that were ever on this earth, and of the beautiful home God made for them, that we may love and honor them too, for they are related to us.

We have learned how God formed the heavens and the earth, the birds and beasts, and made man just like Himself in face and form, then rested on the seventh day and hallowed it.

For this man, whose name was Adam, God planted the most beautiful garden ever seen, having in it every fruit, every

flower, every graceful shrub and vine, and every stately tree. The air was laden with sweet perfume, birds with the most beautiful plumage flew from tree to tree, their sweet music filling the air with melody. Great lions roamed through the garden, while lambs and other animals fed peacefully in the green pastures; the lion did not want to harm the lamb, nor was the lamb afraid of the lion, for love and peace filled the earth. Fish of all kinds darted through the waters. Everything was beautiful and much to be desired, but the most wonderful of all created things was man, whom God had made in His own image.

And God gave Adam charge of this beautiful garden, which was called the Garden of Eden, and He commanded that every beast of the field, and every fowl of the air "should come unto Adam, to see what he would call them. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field."

Our Heavenly Father also gave Adam a wife, whose name was Eve, and they were the only people in all the world. Their spirits had lived with God and our spirits up in heaven, where they were so good and great, and God so loved them, that He chose them to come to this earth to become our first parents. Should we not love and honor them too?

Just think of this—the Lord visited and talked with Adam and Eve, and He said to them: "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for yourself, for it is given unto thee." But they were told that if they ate the fruit of the "Tree of Knowledge" they would have to leave the garden and sometime they would die.

II. Then the evil spirit came to Eve in the form of a serpent and told her that she would not die if she ate of the fruit, but that it would make her wise; and she believed the evil one and ate some of it. Then she gave some to Adam, and while he knew what would happen if he ate it, he also partook as he did not want to be separated from Eve.

III. The Lord then turned them out of the garden, and because sin had come into the world, thorns and thistles and weeds began to grow, many animals became cross and angry, and the earth was no longer so peaceful and beautiful. Adam had then to work hard, to dig the earth and plant the seed and reap the crops for food, while pain came to both Adam and Eve.

Adam and Eve prayed to the Lord and

He heard their prayers. He sent His angel to tell them to offer sacrifice; that is to take an animal, kill it, and burn it upon a table of stone. They obeyed this commandment.

So our Heavenly Father sent His angel again to Adam to tell him that Jesus, the Son of God, would come into the world as a sacrifice for the sins of the world, and that the sacrifice he had been told to offer represented the sacrifice that Jesus would make, and so was to be offered until He should come into the world.

This message was given to Adam: "As thou hast fallen thou mayest be redeemed and all mankind, even as many as will." So Adam knew that he and his children, that is all the people who should come to live upon the earth, would be resurrected, and if they were baptized and served the Lord they would go back to live with Him.

This promise made Adam and Eve very happy. They again obeyed the Lord and were baptized in water, just as we are, and our Heavenly Father sent His Holy Spirit upon them and they were filled with joy. Adam said, "Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God."

And Eve, his wife, heard all these things and was glad, saying: "Were it not for our transgression we never should have had seed, and never should have known good from evil, and the joy of our redemption and the eternal life which God giveth all the obedient."

Adam and Eve obeyed the Lord and He loved them.

What have we in our hearts for them? Who were our first parents?

How did our Heavenly Father show them honor?

How can we honor them?

After they were driven from the Garden of Eden, what did the angel tell Adam to do?

How were they to offer sacrifice?

Adam and Eve rejoiced. Why?

**Notes.** Quotations from the text are used in giving the story to familiarize the children with the simple, beautiful language of the Bible. If the story teller memorizes these passages thoroughly she can use them naturally in telling the story, and the children will learn the memory gem much more readily.

If the memory gem given at the beginning of the lesson is taught each Sunday, the lessons can be reviewed from the beginning by asking questions which call for the quotation as an answer; as,

What does the Bible tell us about the creation of the earth?

The Bible says, "God saw everything that He had made, and, behold it was very good."

Who were our first parents?

What has our Heavenly Father commanded us regarding our father and mother?

He said, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord, thy God, giveth thee."

### Lesson 3. Cain and Abel.

**Text:** Genesis 4; Pearl of Great Price, Moses, 5; 6:1-10.

**Reference:** JUVENILE INSTRUCTOR for December, 1912.

**Aim:** Those who serve the Lord in little things are safe from great temptation.

**Memory Gem:** "If thou doest well, shalt thou not be accepted?"

**Picture:**

#### I. Their Early Life.

1. Babies.
2. Boyhood.
3. Manhood.

#### II. Their Offerings.

1. Abel's love for the Lord.
2. Cain's disloyalty.

#### III. The Slaying of Abel.

#### IV. The Penalty.

1. Cain banished.
2. Marked with a dark skin.

Review last lesson.

I. Adam and Eve were now very happy because they knew that if they served the Lord, they would go back to live with Him.

Sometime after they left the Garden of Eden a great blessing came to them. A dear little baby boy was born. Adam and Eve loved this baby and tried to teach him to do right. Other sons and daughters were born to our first parents. When the boys grew up they began to till the land, and to tend flocks. They had sons and daughters also, so that now there were quite a number of people upon the earth.

"Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters." They showed them how to offer sacrifice; they told them to be baptized and serve the Lord in all things. But the evil spirit tempted many of them, and they loved "Satan more than God."

So when another baby boy was born to them, Adam and Eve rejoiced, and Eve said, "Surely he will serve the Lord." This baby boy was named Cain. Some

time afterwards, Cain's baby brother, Abel, was born. How happy the father and mother were as they watched these little boys growing up, how hopeful, too, that both of them would serve God. Abel was obedient to his parents. He prayed to the Lord, and tried to do what was right. This made Adam and Eve very happy, but Cain brought only sorrow to them. He would not pray to God. He disobeyed his father and mother, and followed evil companions.

When these two boys, Cain and Abel, grew to be men "Abel was a keeper of sheep, but Cain was a tiller of the ground."

Abel being a shepherd, went out on the hillside and took care of his flocks of sheep. During the day he found good pasture for them. He led them where they could find water to drink; he protected them from wolves and other wild animals. At night he brought them safe within the fold. And as he worked he "harkened unto the Lord," his thoughts were pure and he lived a good life.

Cain was a farmer. He went out into the field and plowed the ground. Then he planted the seed. He watched it and took care of it until it was ripe, when he cut it down.

II. But Cain loved Satan more than God. And Satan commanded him, saying: "Make an offering unto the Lord. And Cain brought of the fruit of the ground an offering unto the Lord."

Abel also brought an offering unto the Lord. He brought a little lamb as his offering, and he brought it with love and respect, to show honor to the Lord. But Cain brought his offering because Satan had told him to. Whose offering do you think was accepted by the Lord? Yes, Abel's; and when Cain saw that Abel's offering was accepted and his was not, he became very angry. The Lord said to him: "Why art thou wroth? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

III. The Lord then told Cain that if he did not repent Satan should have power over him. But Cain paid no heed to this warning. Abel tried to help Cain to do right, but this only made him more angry and jealous. Abel had worked hard and owned large flocks. Cain envied him and desired to possess these flocks. The evil spirit tempted Cain by suggesting that if he were to kill his brother, he could get the flocks, "And Cain went into the field, and Cain talked with Abel, his brother. And while they were in the field, Cain rose up against Abel, his brother, and slew him." This was not the impulse of an evil moment,

but the result of weakening to the power of Satan many times before.

IV. Cain was punished very severely for what he had done. He became a wanderer upon the earth. The ground that he tilled was cursed and would not yield unto him its strength. Cain cried out, "My punishment is greater than I can bear, and he that findeth me will slay me." But the Lord claims the taking of vengeance. He has said, "To Me belongeth vengeance and recompense." So the Lord caused Cain's skin to become dark," lest any one finding him should slay him."

"And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden."

What kind of a little boy was Cain?

Review the story with the object of getting the children to feel the result of giving way to temptation in little things.

Question for the memory gem:

When Cain was angry because Abel's offerings was accepted and his was not, what did our Heavenly Father say to Cain?

Our Heavenly Father said to Cain: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

**Note.** The Bible quotations may be hard for the pupils at this time, but if teachers will only keep on trying, it will be found that the children will become accustomed to the Bible language and learn the quotations quite easily later.

#### Lesson 4. Enoch.

Text: Genesis 5:18-24; Pearl of Great Price, Moses 6:21-68; 7.

Reference: JUVENILE INSTRUCTOR for January, 1913.

Aim and Memory Gem: "Blessed are the pure in heart: for they shall see God."

I. Enoch.

1. Descendant of righteous line through Seth.

II. The Call of Enoch.

1. The Lord appears.

2. Enoch's humility.

3. Called on a mission.

III. God's Promises and Blessings.

1. His Spirit to be on Enoch.

2. Power to be given him.

3. Vision.

IV. Enoch's Missionary Work.

1. How he was received.

2. Taught the Gospel.

3. Led armies.

4. Power following.

V. The Building of Zion.

1. The people and the land blessed.

2. Unity—No poor—All pure in heart.



- VI. A Most Wonderful Vision.
1. The flood.
  2. The coming of the Lord.
  3. The wicked in prison.
  4. God wept.
  5. God's promises.
- VII. Zion Fleed.
1. God walked and talked with Enoch 300 years.

2. Took the city to heaven.
3. Promise of return.

Space will not permit us to give this story in detail, nor do we feel that it would be necessary with the bounty of the texts, with so full an outline, and with teachers who will refer to the January, 1913, number of the JUVENILE INSTRUCTOR.

## Kindergarten Department.

*Wm. A. Morton, Chairman; Assisted by Beulah Woolley*

### Work for January, 1915.

[Lessons prepared by Nellie A. Talmage, of Ensign Stake, and Beulah Woolley.]

It is the inherited right of every child to be taught to obey; and, as this month's work gives us an opportunity to teach that lesson, let us try to give the child something definite to obey. Ruskin says, "Obey something and you will have a chance some day to find out what is best to obey. But if you begin obeying nothing, you will end by obeying Beelzebub and his seven invited guests." But let us remember that (as Kate Douglas Wiggin says, in "Children's Rights") "True obedience can never be enforced; it is the fruit of the reason and the will, the free glad offering of the spirit."

A Sunday School teacher in one short hour can not accomplish much without the co-operation of the home. The Sunday School needs the home influence, and the home needs the Sunday School influence. God planned the world so that each had some work to do to perfect it, yet each individual is dependent upon others to perfect his part. The teacher will suggest how the child can obey, and the parents can re-enforce the truth by means of games, good-night stories, and occupations.

### Suggestive Mother Plays.

Fish in Brook.  
Maiden and the Stars.

### References.

Telling Bible Stories (Louise Seymour Houghton).  
The Life of Christ (Farrar).  
The Life of Jesus Christ (Professor Stalker).  
Life of the Master (Watson).

### Suggestive Songs.

"Obedience," page 7 in Songs for Little Child's Day, by Emilie Poulsson and Eleanor Smith.

"Little Lambs so White and Fair."  
"Jesus Once was a Little Child."  
"Little New Year."  
"Loving Mother."  
"Twinkle, Little Star."  
"Lovely Moon."

### Suggestive Memory Gems.

"Tick," the clock says, "tick, tick, tick;"  
What you have to do, do quick.  
The Time is gliding fast away,  
Let us up and act today.  
When your mother speaks, obey;  
Do not loiter, do not stay.  
Wait not for another tick,—  
What you have to do, do quick.

Whene'er a task is put to you  
Don't idly sit and view it,  
Nor be content and wish it done,  
Begin at once and do it.

If you're told to do a thing  
And mean to do it really  
Never let it be by halves,—  
Do it fully, freely.  
Do not make a poor excuse,  
Waiting, weak, unsteady.  
All obedience worth the name  
Must be prompt and ready.

### Morning Talks.

**First Sunday:** Let us talk about some of the things that will make us have a happy new year. What makes it so cold this morning? When do the snow and frost come? How can winter help us have a happy new year? Soon the sun will shine so warmly, and what will happen to the snow and ice? Then what will come up from the ground? What will come back from the south? How will the spring help us have a happy new year? Then comes summer, and then autumn, and then winter again. Who sends us winter, spring, summer and autumn? What would happen to the pretty flowers

and the birds if spring and summer did not come when Heavenly Father planned for them to come?

**Second Sunday:** What is it that shines in the sky this morning? What a beautiful, bright light it is! Who sent the sunshine to us? Who has been outside at night? How could you see to go? Where were the stars and moon? How did they help you to see your way? Who gave us the stars and moon? Why did He put them in the sky? We do not always see them at night. Where are they? Who made the stars and moon? God made the earth and sky, and all the things in the earth and in the sky, and all things obey Him.

**Third Sunday:** (Work out a morning talk based directly upon the aim for this Sunday. Lead children to tell you about the use of the eyes and the things Heavenly Father wishes them to see; the ears and what He wishes them to listen to; their breathing of fresh air through the nostrils; the food they should take into their mouths, and the ways they should care for their teeth. This will take study to prepare.)

**Fourth Sunday:** (Lead children to tell you about the cold, the ice and snow; what their mothers wish them to wear when they go out of doors and how they can keep well if they do what their parents tell them to do. Be sure to let the children tell you about these things. Your part is only to direct the conversation. And you must be thoroughly prepared in order to do this.)

### Lessons for the Month.

#### First Sunday.

Review last month's lessons.

Aim: The more we love, the more we give.

#### Second Sunday.

#### The Flight Into Egypt.

Text: Matt. 2:12-23.

Aim: Obedience to the promptings of the Holy Spirit brings protection.

We have a story about some wise men who lived far-off in the East and studied about the stars. What were they called? And one night when they were watching the stars what did they see? The star told them that something had happened; what was it? They wanted to see Baby Jesus, so they started off on their camels to find Him. Who would like to tell us how they traveled? When they went to the big city what did they ask the people? When King Herod heard about it what did he do? When they went to his palace what did he tell them to do? Then they left King Herod and what helped them

to find Baby Jesus? When they saw Him what did they do? What did they give Him?

They left the house and went back to the camels. "We must rest our camels tonight," they said, "and in the morning we can start back to the great city and tell King Herod that we have found the child." So they took the camels to the inn where they could get them food and water, and after caring for them went to bed.

The next morning when the wise men met they said "Good morning" to each other. But each one looked worried. "I had a strange dream last night," said one. "So did I," said each of the others. "Something seems to say to me, 'Do not go back to King Herod.' Let us hurry along this other road so we will not go near the great city." The others were willing and they traveled back to their homes another way.

King Herod waited and waited for the wise men to come. But they had obeyed the little voice within which said "Do not go." At last he grew very angry. He was a very wicked king. He did not want anyone to be king in his place and the wise men had told him that Baby Jesus was to be a king. He called his soldiers to him and said, "The wise men have not come to tell me where Baby Jesus is, so you must go to Bethlehem and find Him and kill Him." And the soldiers dared not disobey the king.

Mary and Joseph did not know that Baby Jesus was in danger. But that night when all were asleep an angel of the Lord appeared to Joseph and said, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." Joseph woke up and jumped out of bed quickly. He called to Mary and told her what the angel had told him. She arose and in a few minutes had some clothes and food ready. How quietly they worked! Joseph soon had the donkey ready and Mary with the precious Baby in her arms rode upon it while Joseph led the way. The people in the houses near them were sound asleep. No one heard them leave. They traveled all the rest of the night.

In the morning the neighbors said to each other, "Where is Mary and Joseph and Baby Jesus?" But no one knew. The king's soldiers hunted and hunted for the Baby but could not find Him. He was safe and happy as a baby could be, down in the land of Egypt with Mary and Joseph to care for Him. And they were there as long as the wicked old king lived.

One night the angel appeared to Joseph again and said, "Arise, and take the young child and his mother and go into the land of Israel: for they are dead which sought the young child's life." Mary and Joseph were so glad to know they could go back, and they were soon ready to leave Egypt. Joseph said, "We will go back to Bethlehem to live," and that is just what Mary wanted to do. But as they drew near the city some one said, "King Herod's son is king," Joseph knew that he was almost as wicked as his father. And something seemed to say to him, "Do not go to Bethlehem." Then he said to Mary, "We will go back to our old home in Nazareth. I am sure that is where Heavenly Father wants us to go." So they went over hills and down stony roads, and at last they were back to their old home. Baby Jesus grew and grew and was soon as big as you are.

Application: Do you know, Heavenly Father speaks to all boys and girls? Have you ever wanted to do something and something seemed to say to you, not out loud, "Do not do that?" That is the good Spirit which tells us what is right and wrong. Some day you will want to go down the street and that little good Spirit will say, "Mother said to stay in the yard." You'll know what to do, won't you? (Teachers prepare other specific instances.)

### Third Sunday.

#### The Childhood of Jesus.

Text: Luke 2:39, 40.

Time: From four to twelve years old.

Place: Nazareth.

Aim: Obedience to God's laws brings strength of body and spirit.

Point of Contact: Where do you live, Lois? And you, John? How do you know that is your home? Who lives in your home? Now I shall tell you of Jesus' home.

Jesus' home was not like ours, for He lived a long time ago, and far away from here, in a place called Nazareth. His home was like His playmates' homes. It was a white house made of white stones. But Jesus knew His home, because Mary, His mother, was there, and also Joseph, so good and kind.

Jesus got up early in the mornings. He knew Heavenly Father said, "It is good to be up early in the morning." He washed His face and hands clean in cold water, for that made Him feel so strong. He knew He could not keep well and strong unless He kept His body clean. Then it was time for prayer to Heavenly Father. Prayers were always said in that home, and little Boy Jesus closed His

eyes and bowed His head, as He thanked Heavenly Father for everything.

When it was time to eat, Mary placed a little low table in the center of the room. It was so low that little Boy Jesus never did need a high chair. Sometimes Mary cooked rice and meat, sometimes fruit and bread, which she put in a big bowl in the center of the table. This kind of food helped make Jesus have big muscles, so that He was able to carry the table to the center of the room. When they sat down the blessing was asked. They all ate from the same bowl. When Mary said, "You have had enough," little Boy Jesus would say, "All right, mother." He knew His mother knew best what He should eat.

As soon as Mary had finished her work, she would teach Him His lessons. She told Him about Joseph and his twelve brothers, little baby boy Moses, Elijah fed by the ravens, and David the shepherd boy. Jesus listened carefully, and Heavenly Father blessed Him so that He could remember these lessons. And the little Boy Jesus learned faster, and knew more than any of His playmates.

When Mary went down the hill carrying the water jar, little Boy Jesus knew she was going to the well for water. He often went with her. Sometimes he carried a water jar for His mother. He helped a great deal, and used His little arms so much that they grew stronger and bigger every day.

When night time came, all Mary had to say was, "It is time for bed," and the quilts were taken from the shelf and put on the floor. The prayers were said, and little Boy Jesus was soon in His place fast asleep.

Mary and Joseph knew that if their little boy would grow up well and strong He would need to have a work time. He went to the carpenter shop where Joseph worked all day long, and helped him there. But there was one day when little Boy Jesus did not help in the carpenter shop, or did not play: that was the Sabbath. He knew that was the day our Heavenly Father said, "All my children shall rest." So He went to the synagogue, (that is what they called the meeting-house in Nazareth). There He sat and listened to all that was said and went home quietly with Mary and Joseph.

Sometimes He went off by Himself. He always said, "Mother, may I go?" For Mary was like all other mamas,—she wanted to know where her little boy was. Then He climbed the high hill, for when He reached the top He could see so many things. If He looked one way He saw the sea, with the ships sailing on it. If He looked another way, He saw the high

mountain with snow on the top of it. If He looked down the mountain He saw such pretty green pastures, where the sheep were eating grass. He saw the houses where people lived, and the orange and fig trees. He loved to look at all these things, for it helped Him to think about His Heavenly Father, who had made them all. He loved to look at the beautiful lilies and tulips and poppies and geraniums. He watched them grow. He watched the bluebirds and blackbirds and robins and wrens and larks. He knew how they sang, and where they built their nests. He knew that the flowers and birds were doing the very thing Heavenly Father put them on earth to do. And they helped Him to remember that He too was to do His Father's will.

#### Fourth Sunday.

#### Jesus in the Temple.

Text: Luke 2:41-52.

Time: Twelve years after birth.

Place: Jerusalem.

Aim: Willing obedience to parents shows love and humility.

Point of Contact: What happy holiday has just passed? Thanksgiving was another holiday. Who came to your house on Thanksgiving day? Where did you get all those nice things? Who took care of them and helped them to grow? Whom did we thank for these things? I am going to tell you of a Thanksgiving feast that Jesus went to; but this Thanksgiving feast was held in the springtime, and not autumn, as ours is.

Every year a great feast and many meetings were held in Jerusalem, a long way from Jesus' home in Nazareth. All the mothers and fathers, and the children over twelve years old went to it. The year Jesus was twelve years old, Mary and Joseph said that He could go with them. How happy Jesus was! He had never been to Jerusalem, but He had heard of Heavenly Father's beautiful temple, and wanted very much to see it.

The day came for them to start on the journey. Jesus loved to help Mary and Joseph, and when Mary said, "Bring me those long poles" or "Bring me the mats" Jesus ran merrily and quickly to do as He was told. Soon they were ready. There was only one donkey,—now whom do you think rode? Jesus had such sturdy little legs that He walked with Joseph.

The journey was a long one, but there were so many things to see,—flowers and trees and butterflies. Often Mary or Joseph would say, "Are you tired, Jesus?" but Jesus was so happy to help

lead the donkey over rough places, or to gather a few flowers for mother that He did not think of getting tired.

The journey lasted four or five days, and, at last, from the top of a hill, they could see Jerusalem for the first time. They could see the high wall around the city, the tall spires of the temple, and a great many people going in through the gates of the city. People were coming from all directions. Mary and Joseph hurried down the hill and went into the city with them.

They had a regular thank-you dinner, one for which they thanked Heavenly Father over and over again, also for His goodness to them. Then they went to the temple and prayed to Him. Jesus was such a good little boy that every day after the meeting and prayers in the temple, Mary let Him do what He wanted to. Sometimes He played with other boys and girls, and sometimes He stayed in the temple and talked to the teachers and wise men.

Soon it was time to go home, and Mary and Joseph went along with the other fathers and mothers. All the children went together. They sang songs as they went along. When night time came, Mary and Joseph looked for Jesus, but could not find Him. They asked the people, "Have you seen Jesus?" but no one had. They were so worried, for they had lost Jesus, and God had given Jesus to them to care for and love.

They did not stop to eat or sleep, but turned right back to look for Jesus. They searched the roads as they went along. When they got back to Jerusalem, they asked the people, "Have you seen Jesus?" but no one had. After searching a day or two they remembered that Jesus loved to be in the temple, so they went there.

A great crowd just inside the temple blocked their way. As they drew closer they heard a sweet childish voice answering and asking questions of the teachers and the wise men. It was Jesus and although He was only twelve years old, Heavenly Father had blessed Him so that He could talk to these wise people. Mary ran to Jesus and said, "Son, Thy father and I have sought Thee sorrowing." And Jesus explained that He had stayed in the temple to do the Lord's work, but just as soon as Mary said it was time to go home He left the wise men and the crowd and, taking His mother's hand, He cheerfully went right home with them.

Suggestive Application: Cheerfully running on errands. Cheerfully leaving play to rock the baby. Willingly putting playthings away to get ready for bed.

# Notes on Our History.

*By D. W. Parratt.*

## XI.

### INTO UTAH.

In our last note we dealt with Coronado and his expedition. We recall how he was commissioned by Viceroy Mendoza to lead an army into the far north to conquer the seven famous cities of Cibola and to confiscate all the valuables therein contained. Coronado, we remember, started out with high hopes and flying colors and also with provisions and equipment for long journeys and difficult combats. Before many days, however, he was sending discouraging reports back to Mendoza. These in the main were flat contradictions to the glowing accounts previously given by the over-trusted friar, Fay Marcos. On reaching the coveted cities, Coronado's army put the natives to flight and then ransacked the poor yet huge adobe pueblos. No riches of any sort were found, but the high-spirited, iron-nerved Spaniards were not ready to return empty-handed so Coronado resolved to scour the country far and wide in the hope of getting something to justify his extravagant and ill-advised expedition. We recollect how he sent out small detachments from the main army on scouring trips and how they followed up every will-o'-the-wisp clue obtained from the subdued natives. One such party lead by Don Gracias made for the northwest and continued until reaching the breath-taking chasm of the wonderful Grand Canyon of the Colorado. We have already noted that this was the first party of Europeans to experience the thrill accompanying the sight of this lavishly-colored and deep chiseled gorge.

Another party sent out from the disappointing Seven Cities of Cibola to help make good Coronado's expectations was headed by an adventurer named Cardenas. He was a lieutenant

in Coronado's army and was ordered with twelve other men to make explorations northward in a region beyond that assigned to Don Garcias. After many days of difficult traveling among deep ravines, over desert stretches, and through desolate country once inhabited by ancient Cliff Dwellers, Cardenas and his twelve soldiers arrived at the left bank of the Colorado river. This was at a place in what is now San Juan County in the southeastern part of Utah. Thus the daring Cardenas and his twelve Spanish soldiers were the first white men to ever set foot upon the soil of our proud state.

The little section of Coronado's army reached what is now Utah in the year, 1541, not quite fifty years from the time Columbus discovered America. This would be only nineteen years after Magellan's ship rounded the globe or just one year before Fernando de Soto made his memorable journey upon the Mississippi River. Cardenas stood upon Utah soil thirty-six years before Captain John Smith was born



A TYPICAL SPANISH SOLDIER.



1—Culiacan, 2—Cibola, 3—Tiguex, 4—Quivira, 5—San Juan County.

Dotted lines indicate the supposed route of Coronado from Culiacan, Mexico, to Quivira, Kansas, and return.

Dot and dash line shows the route followed by Cardenas from Cibola, New Mexico, to San Juan County, Utah, and return.

Of course the states of Kansas, New Mexico, and Utah, and the county of San Juan were not then in existence.

and forty-three years before Miles Standish first beheld the light of day. Henry Hudson sailed upon the noted river now bearing his name in 1609, just sixty-eight years after the first white men walked into Utah.

#### RECAPITULATION.

##### *Via Cibola to Utah.*

In the eighth century a story was set afloat about a bishop of Lisbon establishing seven cities of wealth and wonder on the Antilia Islands far out in the Sea of Darkness. Columbus in trying to reach the Far East by going west expected to find these cities enroute. His course led him to a group of islands that are known today by two very old names, one the West Indies, the other the Antilles. (Note I). The principal island of the group is Cuba which, with its splendid location and inviting climate, became the basis of very early explorations in America. While slave hunting in Yuca-

tan the Spaniards learned of supposed riches inland and then prepared for expeditions for conquest. The most assuring evidence obtained of such wealth was given by an Indian tax gatherer named Pinotl. (Note III.)

The Spanish governor in Cuba appointed Cortez to lead an army into Mexico to conquer the natives and confiscate gold, spices, and other valuables. (Note IV.)

The Mexican Indians for generations had looked for the return of Quetzalcoatl, the god of light, life, and liberty, who would deliver the natives from famine, war, sickness, and death. He and his followers were to come from afar over the eastern waters and those of the divine party were to be fair-skinned and have beards. (Note II). The coming of the Spaniards corresponded in every particular with the expected coming of the gods. Cortez entered the Mexican capital without opposition and was made welcome in the place. He readily became master



GRAND CANYON OF THE COLORADO.

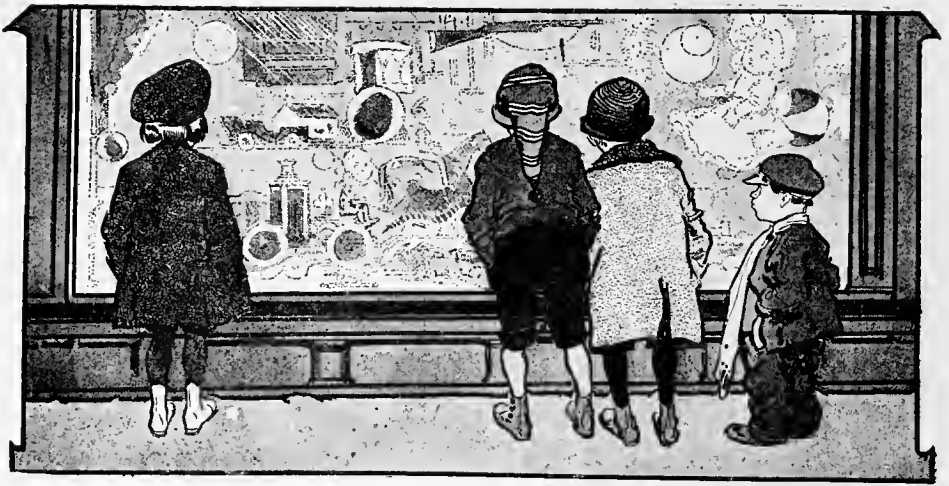
of the situation and soon began converting the pueblo capital into a Spanish city. (Note V).

Some missionaries while living with the Nahautl Indians heard their legend of Seven Caves and misunderstood it to be a story of the very old Seven Cities. Another story that excited attention was that told by an Indian slave, Tejos, who was captured in the country north of Mexico City. This fellow had considerable to say about seven big cities he had visited in childhood. These two stories encouraged the Spaniards to make exploration northward. The expedition was a complete failure in that no cities, gold, spices, or precious stones were found. (Note VI).

Later accounts of riches in the Mississippi Valley were brought to Cuba and resulted in another futile gold-getting expedition. The army in desperation to return embarked in five crude boats and while enroute, these became separated and drifted apart. (Note VII). Two of the boats finally landed at an island off the coast of Texas where the occupants of the vessels found kind treatment from the Indians. One of the soldiers was De Vaca and under his direction efforts were made to reach fellow countrymen in far off Mexico. A long cross-country walk met with success for at length near the Gulf of California the

surviving soldiers met a few Spaniards out hunting for Indian slaves. (Note VIII).

Mendoza who had succeeded Cortez as viceroy delegated two men, one a monk, the other a soldier, to travel into part of the country described by De Vaca's party, especially by Little Steve, and to make accurate report of all findings. The reports made were contradictory in practically every essential, but the word of the popular monk, backed by the very old story of the Seven Cities, by the Indian legend of the Seven Caves, by the accounts of Tejos, and by the declarations of Little Steve, stood against that of the soldiers. (Note IX). Consequently elaborate preparations were made for extensive conquests to overcome the Seven Cities of Cibola. Coronado was given command. The army endured many privations and hardships and found seven disappointing pueblos containing no wealth of any description. (Note X). From the Cibola pueblos search parties were sent out in various directions. One of these headed by Lieutenant Cardenas came as far north as San Juan County and was thus the first party of Europeans to see what is now Utah. This was as far back as the year 1541. (Note XI).



## Santa Claus and Little Billee

*By John Kendrick Bangs.*

Author of "The Idiot," "A House-Boat on the Styx," Etc.

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He was only a little bit of a chap, and so, when for the first time in his life he came into close contact with the endless current of human things, it was as hard for him to "stay put" as for some wayward little atom of flotsam and jetsam to keep from tossing about in the surging tides of the sea.

His mother had left him there in the big toy-shop, with instructions not to move until she came back, while she went off to do some mysterious errand. She thought, no doubt, that with so many beautiful things on every side to delight his eye and hold his attention, strict obedience to her commands would not be hard. But, alas, the good lady reckoned not upon the magnetic power of attraction of all those lovely objects in detail. She saw them only as a mass of wonders which, in all probability, would so dazzle his vision as to leave him incapable of movement; but Little Billee was not so indifferent as all that.

When a phonograph at the other end of the shop began to rattle off melodious tunes and funny jokes, in spite of the instructions he had received, off he pattered as fast as his little legs would

carry him to investigate. After that, forgetful of everything else, finding himself caught in the constantly moving stream of Christmas shoppers, he was borne along in the resistless current until he found himself at last out upon the street—alone, free, and independent.

It was great fun, at first. By and by, however, the afternoon waned; the sun, as if anxious to hurry along the dawn of Christmas Day, sank early to bed; and the electric lights along the darkening highway began to pop out here and there, like so many merry stars come down to earth to celebrate the gladdest time of all the year. Little Billee began to grow afraid; and then he thought of his mama, and tried to find the shop where he had promised to remain quiet until her return. Up and down the street he wandered until his little legs grew weary; but there was no sign of the shop, nor of the beloved face he was seeking.

Once again, and yet once again after that, did the little fellow traverse that crowded highway, his tears getting harder and harder to keep back, and then—joy of joys—whom should he see walking slowly along the sidewalk



but Santa Claus himself! The saint was strangely decorated with two queer-looking boards, with big red letters on them, hung over his back and chest; but there was still that same kindly, gray-bearded face, the red cloak with the fur trimmings, and the same dear old cap that the children's friend had always worn in the pictures of him that Little Billee had seen.

With a glad cry of happiness, Little Billee ran to meet the old fellow, and put his hand gently into that of the saint. He thought it very strange that Santa Claus' hand should be so red and cold and rough, and so chapped; but he was not in any mood to be critical. He had been face to face with a very disagreeable situation. Then, when things had seemed blackest to him, everything had come right again; and he was too glad to take more than passing notice of anything strange and odd.

Santa Claus, of course, would recognize him at once, and would know just how to take him back to his mama at home—wherever that might be. Little Billee had never thought to inquire just where home was. All he knew was that it was a big gray stone house on a long street somewhere, with a tall iron railing in front of it, not far from the park.

"Howdidoo, Mr. Santa Claus?" said Little Billee, as the other's hand unconsciously tightened over his own.

"Why, howdidoo, kiddie?" replied the old fellow, glancing down at his new-found friend, with surprise gleaming from his deep-set eyes. "Where did you drop from?"

"Oh, I'm out," said Little Billee bravely. "My mama left me a little while ago while she went off about something, and I guess I got losted."

"Very likely," returned the old saint with a smile. "Little two-by-four fellers are apt to get losted when they start in on their own hook, specially days like these with such crowds huslin' around."

"But it's all right now," suggested

Little Billee hopefully. "I'm found again, ain't I?"

"Oh, yes, indeedy, you're found all right, kiddie," Santa Claus agreed.

"And pretty soon you'll take me home again, won't you?" said the child.

"Surest thing you know!" answered Santa Claus, looking down upon the bright but tired little face with a comforting smile. "What might your address be?"

"My what?" asked Little Billee.

"Your address," repeated Santa Claus. "Where do you live?"

The answer was a ringing peal of childish laughter.

"As if you didn't know that!" cried Little Billee, giggling.

"Ha, ha!" laughed Santa Claus. "Can't fool you, can I? It would be funny if, after keeping an eye on you all these years since you was a baby, I didn't know where you lived, eh?"

"Awful funny," agreed Little Billee. "But tell me, Mr. Santa Claus, what sort of a boy do you think I have been?" he added with a shade of anxiety in his voice.

"Pretty good—pretty good," Santa Claus answered, turning in his steps and walking back again along the path he had just traveled—which Little Billee thought was rather a strange thing to do. "You've got more white marks than black ones—a good many more—a hundred and fifty times as many, kiddie. Fact is, you're all right—way up among the good boys; though once or twice last summer, you know—"

"Yes, I know," said Little Billee meekly, "but I didn't mean to be naughty."

"That's just what I said to the book-keeper," said Santa Claus, "and so we gave you a gray mark—half white and half black—that doesn't count either way, for or against you."

"Thank you, sir," said Little Billee, much comforted.

"Don't mention it; you are very welcome, kiddie," said Santa Claus, giving the youngster's hand a gentle squeeze.



*"Howedidoo, Mr. Santa Claus."*

"Why do you call me 'kiddie' when you know my name is Little Billee?" asked the boy.

"Oh, that's what I call all good boys," explained Santa Claus. "You see, we divide them up into two kinds—the good boys and the naughty boys—and the good boys we call kiddies, and the naughty boys we call caddies, and there you are."

Just then Little Billee noticed for the first time the square boards that

Santa Claus was wearing.

"What are you wearing those boards for, Mr. Santa Claus?" he asked.

If the lad had looked closely enough, he would have seen a very unhappy look come into the old man's face; but there was nothing of it in his answer.

"Oh, those are my new-fangled back-and-chest protectors, my lad," he replied. "Sometimes we have bitter winds blowing at Christmas, and I have to be ready for them. It wouldn't

do for Santa Claus to come down with the sneezes at Christmas-time, you know—no, sirree! This board in front keeps the wind off my chest, and the one behind keeps me from getting rheumatism in my back. They are a great protection against the weather.”

“I’ll have to tell my papa about them,” said Little Billee, much impressed by the simplicity of this arrangement. “We have a glass board on the front of our ortymobile to keep the wind off Henry—he’s our shuffler—but papa wears a fur coat, and sometimes he says the wind goes right through that. He’ll be glad to know about these boards.”

“I shouldn’t wonder,” smiled Santa Claus. “They aren’t very becoming, but they are mighty useful. You might save up your pennies and give your papa a pair like ‘em for his next Christmas.”

Santa Claus laughed as he spoke; but there was a catch in his voice which Little Billee was too young to notice.

“You’ve got letters printed there,” said the boy, peering around in front of his companion. “What do they spell? You know I haven’t learned to read yet.”

“And why should you know how to read at your age?” said Santa Claus. “You’re not more than—”

“Five last month,” said Little Billee proudly. It was such a great age!

“My, as old as that?” cried Santa Claus. “Well, you are growing fast! Why, it don’t seem more than yesterday that you was a pink-cheeked babby, and here you are big enough to be out alone! That’s more than my little boy is able to do.”

Santa Claus shivered slightly, and Little Billee was surprised to see a tear glistening in his eye.

“Why, have you got a little boy?” he asked.

“Yes, Little Billee,” said the saint. “A poor white-faced little chap, about a year older than you, who—well, never mind, kiddie—he’s a kiddie, too

—let’s talk about something else, or I’ll have icicles in my eyes.”

“You didn’t tell me what those letters on the boards spell,” said Little Billee.

“‘Merry Christmas to Everybody!’” said Santa Claus. “I have the words printed there so that everybody can see them; and if I miss wishing anybody a merry Christmas, he’ll know I meant it just the same.”

“You’re awful kind, aren’t you?” said Little Billee, squeezing his friend’s hand affectionately. “It must make you very happy to be able to be so kind to everybody!”

## II.

Santa Claus made no reply to this remark, beyond giving a very deep sigh, which Little Billee chose to believe was evidence of a great inward content. They walked on now in silence, for Little Billee was beginning to feel almost too tired to talk, and Santa Claus seemed to be thinking of something else. Finally, however, the little fellow spoke.

“I guess I’d like to go home now, Mr. Santa Claus,” he said. “I’m tired, and I’m afraid my mama will be wondering where I’ve gone to.”

“That’s so, my little man,” said Santa Claus, stopping short in his walk up and down the block. “Your mother will be worried, for a fact; and your father, too—I know how I’d feel if my little boy got losted and hadn’t come home at dinner-time. I don’t believe you know where you live, though—now, honest! Come! ‘Fess up, Billee, you don’t know where you live, do you?”

“Why, yes, I do,” said Little Billee. “It’s in the big gray stone house with the iron fence in front of it, near the park.”

“Oh, that’s easy enough!” laughed Santa Claus nervously. “Anybody could say he lived in a gray stone house with a fence around it, near the park; but you don’t know what street it’s on, nor the number, either. I’ll bet

fourteen wooden giraffes against a monkey on a stick!"

"No, I don't," said Little Billee frankly; "but I know the number of our ortymobile. It's 'N. Y.'"

"Fine!" laughed Santa Claus. "If you really were lost, it would be a great help to know that; but not being lost, as you ain't, why, of course, we can get along without it. It's queer you don't know your last name, though."

"I do, too, know my last name!" blurted Little Billee. "It's Billee. That's the last one they gave me, anyhow."

Santa Claus reflected for a moment, cying the child anxiously.

"I don't believe you even know your papa's name," he said.

"Yes, I do," said Little Billee indignantly. "His name is Mr. Harrison."

"Well, you are a smart little chap," cried Santa Claus gleefully. "You got it right the very first time, didn't you? I really didn't think you knew. But I don't believe you know where your papa keeps his bake-shop, where he makes all those nice cakes and cookies you eat."

Billee began to laugh again.

"You can't fool me, Mr. Santa Claus," he said. "I know my papa don't keep a bake-shop just as well as you do. My papa owns a bank."

"Splendid! Made of tin, I suppose, with a nice little hole at the top to drop pennies into?" said Santa Claus.

"No, it ain't, either!" retorted Little Billee. "It's made of stone, and has more than a million windows in it. I went down there with my mama to papa's office the other day, so I guess I ought to know."

"Well, I should say so," said Santa Claus. "Nobody better. By the way, Billee, what does your mama call your papa? 'Billee,' like you?" he added.

"Oh, no, indeed," returned Little Billee. "She calls him papa, except once in a while when he's going away, and then she says, 'Good-by, Tom.'"

"Fine again!" said Santa Claus, blowing upon his fingers, for, now that the sun had completely disappeared over in the west, it was getting very cold. "Thomas Harrison, banker," he muttered to himself. "What, with the telephone-book and the city directory, I guess we can find our way home with Little Billee."

"Do you think we can go now, Mr. Santa Claus?" asked Little Billee, for the cold was beginning to cut through his little coat, and the sandman had started to scatter the sleepy-seeds all around.

"Yes, sirree!" returned Santa Claus promptly. "Right away off now instantly at once! I'm afraid I can't get my reindeer here in time to take us up to the house, but we can go in the cars—hum! I don't know whether we can or not, come to think of it. Ah, do you happen to have ten cents in your pocket?" Santa added with an embarrassed air. "You see, I've left my pocketbook in the sleigh with my toy-pack; and, besides, mine is only toy-money, and they won't take that on the cars."

"I got twenty-fi' cents," said Little Billee proudly, as he dug his way down into his pocket and brought the shining silver piece to light. "You can have it, if you want it."

"Thank you," said Santa Claus, taking the proffered coin. "We'll start home right away; only come in here first, while I telephone to Santaville, telling the folks where I am."

He led the little fellow into a public telephone station, where he eagerly scanned the names in the book. At last it was found—"Thomas Harrison, seven-six-five-four Plaza." And then, in the seclusion of the telephone-booth, Santa Claus sent the gladdest of all Christmas messages over the wire to two distracted parents:

*I have found your boy wandering in the street. He is safe, and I will bring him home right away.*

## III.

Fifteen minutes later, there might have been seen the strange spectacle of a foot-sore Santa Claus leading a sleepy little boy up Fifth Avenue to a cross-street, which shall be nameless. The boy vainly endeavored to persuade his companion to "come in and meet mama."

"No, Billee," the old man replied sadly, "I must hurry back. You see, kiddie, this is my busy day. Besides, I never go into a house except through the chimney. I wouldn't know how to behave, going in at a front door."

But it was not to be as Santa Claus willed, for Little Billee's papa, and his mama, and his brothers and sisters, and the butler and the housemaids, and two or three policemen, were waiting at the front door when they arrived.

"Aha!" said one of the police, seizing Santa Claus roughly by the arm. "We've landed you, all right! Where have you been with this boy?"

"You let him alone!" cried Little Billee, with more courage than he had ever expected to show in the presence of a policeman. "He's a friend of mine."

"That's right, officer," said Little Billee's father; "let him alone—I haven't entered any complaint against this man."

"But you want to look out for these fellows, Mr. Harrison," returned the officer. "First thing you know they'll be makin' a trade of this sort of thing."

"I'm no grafter!" retorted Santa Claus indignantly. "I found the little chap wandering along the street, and, as soon as I was able to locate where he lived, I brought him home. That's all there is to it."

"He knew where I lived all along," laughed Little Billee, "only he pretended he didn't, just to see if I knew."

"You see, sir," said the officer, "it won't do him any harm to let him cool his heels—"

"It is far better that he should warm them, officer," said Mr. Harrison kindly. "And he can do that here. Come

in, my man," he added, turning to Santa Claus with a grateful smile. "Just for a minute, anyhow. Mrs. Harrison will wish to thank you for bringing our boy back to us. We have had a terrible afternoon."

"That's all right, sir," said Santa Claus modestly. "It wasn't anything, sir. I didn't really find him—it was him as found me, sir. He took me for the real thing, I guess."

Nevertheless, Santa Claus, led by Little Billee's persistent father, went into the house. Now that the boy could see him in the full glare of many electric lights, his furs did not seem the most gorgeous things in the world. When the flapping front of his red jacket flew open, the child was surprised to see how ragged was the thin gray coat it covered; and as for the good old saint's comfortable stomach—strange to say, it was not!

"I—I wish you all a merry Christmas," faltered Santa Claus; "but I really must be going, sir—"

"Nonsense!" cried Mr. Harrison. "Not until you have got rid of this chill, and—"

"I can't stay, sir," said Santa. "I'll lose my job if I do."

"Well, what if you do? I'll give you a better one," said the banker.

"I can't—I can't!" faltered the man. "I—I—I've got a Little Billee of my own at home waitin' for me, sir. If I hadn't," he added fiercely, "do you suppose I'd be doin' this?" He pointed at the painted boards, and shuddered. "It's him as has kept me from—from the river!" he muttered hoarsely; and then this dispenser of happiness to so many millions of people all the world over sank into a chair, and, covering his face with his hands, wept like a child.

"I guess Santa Claus is tired, papa," said Little Billee, snuggling up closely to the old fellow and taking hold of his hand sympathetically. "He's been walkin' a lot today."

"Yes, my son," said Mr. Harrison

gravely. "These are very busy times for Santa Claus, and I guess that, as he still has a hard night ahead of him, James had better ring up Henry and tell him to bring the car around right away, so that we may take him back—to his little boy. We'll have to lend him a fur coat to keep the wind off, too, for it is a bitter night."

"Oh," said Little Billee, "I haven't told you about these boards he wears. He has 'em to keep the wind off, and they're fine, papa!" Little Billee pointed to the two sign-boards which Santa Claus had leaned against the wall. "He says he uses 'em on cold nights," the lad went on. "They have writing on 'em, too. Do you know what it says?"

"Yes," said Mr. Harrison, glancing at the boards. "It says 'If You Want a Good Christmas Dinner for a Quarter, Go to Smithers' Cafe.'"

Little Billee roared with laughter.

"Papa's trying to fool me, just as you did when you pretended not to know where I lived, Santa Claus," he said, looking up into the old fellow's face, his own countenance brimming over with mirth. "You mustn't think he can't read, though," the lad added hastily. "He's only joking."

"Oh, no, indeed, I shouldn't have thought that," replied Santa Claus, smiling through his tears.

"I've been joking, have I?" said Little Billee's papa. "Well, then, Mr. Billiam, suppose you inform me what it says."

"'Merry Christmas to Everybody,'" said Little Billee proudly. "I couldn't read it myself, but he told me what it said. He has it printed there so that if he misses saying it to anybody, they'll know he means it just the same."

"By Jove, Mr. Santa Claus," cried Little Billee's papa, grasping the old man warmly by the hand, "I owe you ten million apologies! I haven't believed in you for many a long year; but now, sir, I take it all back. You do exist, and, by the great horn spoon, you are the real thing!"

#### IV.

Little Billee had the satisfaction of acting as host to Santa Claus at a good, luscious dinner, which Santa Claus must have enjoyed very much, because, when explaining why he was so hungry, it came out that the poor old chap had been so busy all day that he had not had time to get any lunch—no, not even one of those good dinners at Smithers' cafe, to which Little Billee's father had jokingly referred. And after dinner Henry came with the automobile, and, bidding everybody good night, Santa Claus and Little Billee's papa went out of the house together.

Christmas morning dawned, and Little Billee awoke from wonderful dreams of rich gifts, and of extraordinary adventures with his new-found friend, to find the reality quite as splendid as the dream things. Later, what was his delight when a small boy, not much older than himself—a pale, thin, but playful little fellow—arrived at the house to spend the day with him, bringing with him a letter from Santa Claus himself! This was what the letter said:

DEAR LITTLE BILLEE:

You must not tell anybody except your papa and your mama, but the little boy who brings you this letter is my little boy, and I am going to let you have him for a playfellow for Christmas Day. Treat him kindly for his papa's sake, and if you think his papa is worth loving tell him so. Do not forget me, Little Billee. I shall see you often in the future, but I doubt if you will see me. I am not going to return to Twenty-third street again, but shall continue my work in the Land of Yule, in the Palace of Good-Will, whose beautiful windows look out upon the homes of all good children.

Good-by, Little Billee, and the happiest of happy Christmases to you and all of yours.

Affectionately,

SANTA CLAUS.

When Little Billee's mama read this to him that Christmas morning, a stray little tear ran down her cheek and fell upon Little Billee's hand.

"Why, what are you crying for, mama?" he asked.

"With happiness, my dear little son," his mother answered. "I was afraid yesterday that I might have lost my little boy forever, but now—"

"You have an extra one thrown in for Christmas, haven't you?" said Little Billee, taking his new playmate by the hand. The visitor smiled back at him with a smile so sweet that anybody might have guessed that he was the son of Santa Claus.

As for the latter, Little Billee has not seen him again; but down at his father's bank there is a new messenger, named John, who has a voice so like Santa Claus' voice that whenever Little Billee goes down there in the motor to ride home at night with his papa, he runs into the bank and has a long talk with him, just for the pleasure of pretending that it is Santa Claus he is talking to. Indeed, the voice is so like that that once a sudden and strange idea flashed across Little Billee's mind.

"Have you ever been on Twenty-third street, John?" he asked.

"Twenty-third street?" replied the

messenger, scratching his head as if very much puzzled. "What's that?"

"Why, it's a street," said Little Billee rather vaguely.

"Well, to tell you the truth, Billee," said John, "I've heard tell of Twenty-third street, and they say it is a very beautiful and interesting spot. But, you know, I don't get much chance to travel. I've been too busy all my life to go abroad."

"Abroad!" roared Little Billee, grinning at John's utterly absurd mistake. "Why, Twenty-third street ain't abroad! It's up-town—near—oh, near—Twenty-second street."

"Really?" returned John evidently tremendously surprised. "Well, well, well! Who'd have thought that? Well, if that's the case, some time when I get a week off I'll have to go and spend my vacation there!"

From which Little Billee concluded that his suspicion that John might be Santa Claus in disguise was entirely without foundation in fact.

### The Silver Lining.

There's never a day so sunny  
But a little cloud appears;  
There's never a life so happy  
But has its time of tears.  
Yet the sun shines out the brighter  
When the stormy tempest clears.

There's never a garden growing,  
With a rose in every pot;  
There's never a heart so hardened  
But it has one tender spot;  
We have only to prune the border  
To find the forget-me-not.

There's never a cup so pleasant  
But has bitter with the sweet;  
There's never a path so rugged  
That has not the print of feet;  
And we have a Helper promised  
For the trials we may meet.

There's never a sun that rises  
But we know 'twill set at night;  
The tints that gleam in the morning  
At evening are just as bright,  
And the hour that is sweetest,  
Is between the dark and the light,

There's never a dream that's happy  
But the waking makes us sad;  
There's never a dream of sorrow  
But the waking makes us glad;  
We shall look one day with wonder  
At the troubles we have had.

—*The Spectator.*

# The Children's Budget Box.

## How Edith Spent Christmas.

Little Edith Morgan sat at her mother's knee thinking very hard.

At length she raised her large blue eyes and looked straight into her mother's eyes and said, "Mother, I do wish I could go and make little Mary Brown happy Christmas day. I have so many nice things, and she is so awfully poor, please mayn't I go and give her some nice things to eat and some presents?"

"Why, my child," exclaimed Mrs. Morgan, "what do you mean, and whatever put that notion into your head?"

"Oh, I don't know, but it does seem as though I would be much happier if I could only make some one else happy," said Edith.

"Very well," said Mrs. Morgan, who was a kind-hearted lady, "you may go with me this very day and we will go and buy Mary some warm clothes and candy and presents, and I will go right now and tell Margarette to bake some cakes and then we can pack the food in a little basket and you can go tomorrow and see Mary and take the basket of food, and I will take the presents.

Little Edith had stood amazed while her mother was speaking, and when she had finished, Edith clapped her little hands and her eyes gleamed with happiness.

That very day Mrs. Morgan and Edith were seen hurrying around buying a lot of warm clothes for Mary and her mother, and also a few toys such as they thought that she would like.

The next day Edith and her mother went to a low house, where Mary and her mother dwelt.

When Mary and her mother saw the good things they were overjoyed, and after all they spent a joyous Christmas, and they felt very thankful.

Cressie A. Loveridge,  
Age 13. American Fork, Utah.

## Thankful for What?

Thankful for what? is the question many people ask. Why, there are many things to be thankful for. Most of us have nice comfortable homes and nice warm clothing, plenty of food, a kind father and mother and last but not least, good health. Think of the poor orphans who have no home, few clothes, and many of them have poor health. Then there are the invalids who cannot walk and have to be wheeled in a chair and cannot enjoy a good romp out doors. Why, we have so many things to be thankful for, we would be kept busy our whole life naming

them; so, if we get discouraged let's count our many blessings and "see what God has done."

Nora Forsythe,  
Age 13. Torrey, Wayne Co., Utah.

## The Old Year.

The Old Year stands on the brink of the future,

The bells are ringing the last farewell;  
The New Year is waiting the old one's departure,

And every chime has its story to tell.

The old year's brow is furrowed with care,

And his hair is hoary as snow;  
His feet are tired, his back is bent,  
He is old and weary but reluctant to go.

The old year is leaving to dwell in the past,

In the night time so cold and so bright,  
While the bells are chiming their mid-night toll

The old year is dying tonight.

Elda Dorius,  
Age 14. Ephraim, Utah

## Leptoria Costa.

Leptoria Costa was a Mexican boy, born in a little hut, in the state of Chihuahua. His life at home was not very happy. So, without blankets, money or food, he left his home and journeyed over a wild country, one hundred and twenty miles on foot to Sonora. He was able to get a few meals on the way, but at times he had to go all day and all night without food. The weather was cold, for it was winter, and many a night spent lying on the cold ground beside his lone camp fire.

It was a cold night in January, when this wanderer of fifteen pressed his face against a window pane on our front porch and, staring into the big, lighted room, asked for work. He was given supper and a bed in the granary. He was very dirty and hungry. The next day papa put him to work in the flour mill. That was seven years ago. And he was still working in the mill when we had to leave our homes in Mexico and come to the United States. Costa was left to care for the mill. He was faithful to his trust, and saved the mill from being destroyed by the Red Flaggers, and when the colony men were permitted to return to their homes, Costa delivered to papa more than \$100 received for the sale of flour. Papa says his kindness to this wandering waif has been repaid ten fold.

Elmina Lillywhite,  
Douglas, Arizona.



**Helen's Good Deed.**

Helen was a good little girl and generally obeyed her parents who lived in a little town. They had a large house and Helen had to wash the dishes and make the beds.

Helen had a little playmate named Grace. Grace was always trying to get Helen into trouble because she was so good.

One day Helen's mother told her to go to Primary when she had finished her work. Helen was invited to a party, but she decided to mind her mother. She finished her work, and started for Primary. On the way she met Grace who coaxed her to go to the party. She said, "It won't hurt if you miss one Primary." Helen didn't pay any attention to her but persuaded Grace to go to Primary.

They had a very good time and Helen went home a happy girl because she had obeyed her mother and had done a good deed.

Mary Parkinson,  
Rexburg, Idaho.

Age 12

**The Golden-rod**

The Golden-rod has now come out

So tall, so sweet and yellow;

It shines and glistens everywhere

Around the soft green meadow.

We pick it as we wander

Beside the running brook,

While lambkins play so blythe and gay

In every sheltered nook.

John Wilford Stonely,  
Philadelphia, Pa.

Age 9.

**The Rock-a-by Lady.**

The Rock-a-by Lady from Hushaby  
street

Comes stealing; comes creeping;

The poppies they hang from her head to  
her feet,

And each hath a dream that is tiny and  
fleet—

She bringeth her poppies to you, my  
sweet,

When she findeth you sleeping!

There is one little dream of a beautiful  
drum—

"Rub-a-dub!" it goeth;

There is one little dream of a big sugar-  
plum,

And lo! thick and fast the other dreams  
come

Of popguns that bang, and tin tops that  
hum,

And a trumpet that bloweth!

**Grace's Happy Christmas.**

Grace was a poor little girl that was left all alone in the world, and lived with a poor old lady. She had a school-mate that was naughty to her, made fun of her and called her names.

One morning, as they were walking to school together, Vera said, "I wonder when school is going to let out for the Christmas holidays?"

"I don't know; I hope soon," said Grace.

"Oh, well, you haven't anything to close school for, so it hadn't ought to matter to you," said Vera haughtily.

Grace didn't say anything, and they walked on in silence the rest of the way.

There was a large hole near the school house, which was dangerous, and every one was forbidden to go near it. Vera thought to herself, "I will go over there and see what I can see." So after everyone had gone, she started over to the hole. She was just about there when Grace passed. When she saw Vera going toward the hole she ran as fast as she could toward her, but she was too late; Vera had stepped on some overhanging grass and fallen in. Grace hurried over to the neighbors, got a ladder and went down the hole to see if Vera was hurt. She had sprained her ankle and fainted. Grace stayed by her till she came to, then helped her out of the hole and into the neighbor's house, then ran home.

Christmas morning when she got up there was a large parcel for her. And inside there was a small note which read, "To the one who saved my life.—Vera."

Zola Jacobs,  
Rexburg, Idaho.

And dollies peep out of those wee little  
dreams

With laughter and singing;

And boats go a-floating on silvery  
streams.

And stars peek-a-boo with their own  
misty gleams,

And up, up, and up, where the Mother  
Moon beams,

The fairies go winging!

Would you dream all these dreams that  
are tiny and fleet?

They'll come to you sleeping;

So shut the two eyes that are weary, my  
sweet,

For the Rock-a-By Lady from Hushaby  
street,

With poppies that hang from her head  
to her feet




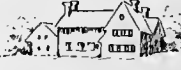
Comes stealing; come creeping.









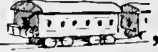



Eugene Field.

# LITTLE SCISSOR-STORIES



(X)





THIS is a Clock," said Cousin Kate, snipping and clipping with her clever . "The  stood at the head of the , and told the time for everybody in the .




'Tick, tock! time to get up-up-up!' said the merry clock when the  rose and the  began to sing. 'Tick, tock! time to work-work-work! said the busy , all through the sunny day. 'Tick, tock! time to go to bed-bed-bed! said the sleepy clock, when the  came out and the  folded their leaves. It told Nora when to ring the  for breakfast. It told mama dear when to pour the , and papa dear when to get his  and start for his , and Tommy and Tessie when to pack their  and lunch-  and run away to school. Oh, nothing goes right without a  to tell the time by. 'Tick, tock! I should think not!' said













the merry clock. Now one night when all the house was quiet, out crept the little Mouse that lived under the . "This is the little  that lived under

the stairs," said Cousin Kate, clipping and snipping with her clever  "Wee, wee!" said the little . 'Are you never tired of ticking, Mr.



Clock?' 'Yes,' said the cross . 'I am tired now. I have ticked by -shine and -shine for more years than I can count, and now I am going to rest!' And, click, clack!

the cross  stopped! Dear, dear, what a time there was then! Nora did not know when to ring the  for breakfast, and mama dear did not know when to pour the , and papa dear lost his , and  and  were late to school and got two big black  $\times \times$ . Everything went wrong all day, and everybody was as cross as two

. And when night came, out crept the little  once more. 'Wee, wee!' said the little . 'Are you rested, Mr. Clock!' 'Yes,' said the . 'And be sure I shall not stop again! One should

never be tired of doing one's duty. Tick, tock! Tick, tock! I should think not!' said the merry clock."



# The Funny Bone.

## A Truly Useful Animal.

Senator Martine of New Jersey tells of a farm hand whom he employed, who is much given to philosophizing.

One morning when the Senator was wandering over the farm, he came upon his man feeding the chickens. Alexander stopped him with:—

"Good mawnin' suh. I been thinking this mawnin' and I made up my mind, sah, as I's lookin' at these heah chickens, that they's the usefulest animal they is. You c'n eat 'em 'fo they's bo'n, and aftah they's dead!"

## A Diagnosis.

"I want a nice light book to read on the train."

"How would the 'Last Days of Pompeii' do?"

"Pompeii? Who was he? How did he die?"

"I think it was some kind of an eruption."

## The Exact Spot.

"A train leaves New York," supposed the teacher, "traveling forty miles an hour. It is followed thirty minutes later by a train traveling eighty miles an hour. At what point will the second train run into the first?"

The class seemed at a loss; that is, all except Willie Green, who was standing in the aisle vigorously wagging his hand.

"Well, Willie?" said the teacher.

"At the hind end of the rear car, ma'am," answered Willie.

## What He Gave Brother.

Little six-year-old Harry was asked by his Sunday School teacher:

"And, Harry, what are you going to give your darling little brother for Christmas this year?"

"I dunno," said Harry. "I gave him the measles last year."

## Obvious.

"I suppose you have heard of the Fool Killer."

"Yes; but I've never met him."

"That is quite obvious."

## On the Home Track.

"Dad, I was simply great in the relay events," boasted the boy from college.

"That's fine, son! We'll make use of them talents. Your ma will soon be ready to relay the carpets."

## A Matter of Temperature.

Teacher (severely): "What will your father say to your low average?"

Youngster (with hesitation): "When dad sees I'm down to zero, he'll warm me up, I guess."

## Isn't This Awful!

"That little chicken is a glutton."

"Yes; it takes a peck at a time."

## London Explained.

A teacher asked her class to write an essay on London. Later she was surprised to read the following in one attempt:

"The people of London are noted for their stupidity." The young author was asked how he got that idea.

"Please, miss," was the reply, "it says in the textbook the population of London is very dense!"

## The Utmost in Care.

"Shall I pump up the tires, sir?"

"Wait until we get out into the country, Jacques. I heard a doctor say that the air around here is very impure."

## Great Progress.

"I am glad to see you home, Johnny," said the father to his small son who had been away at school, but who was now home on his Christmas vacation. "How are you getting on at school?"

"Fine," said Johnny. "I have learned to say 'Thank you' and 'If you please' in French."

"Good!" said the father. "That's more than you ever learned to say in English."

## She Knew from Experience.

"What is conscience?" asked the Sunday School teacher. There was a dead silence from the class.

"Oh, you know," she said encouragingly. "What is it that tells us when we do wrong?"

"I know," said the littlest girl in the class; "it's Grandma."—Exchange.

## A War Time Remedy.

Johnny: "Maw, I haven't got enough butter for my bread."

Mother: "Well, then, put some of the bread back."

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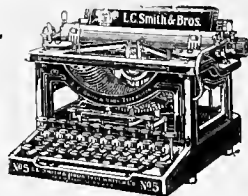
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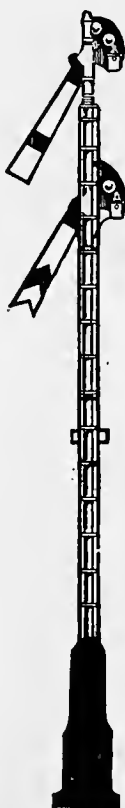
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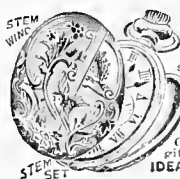
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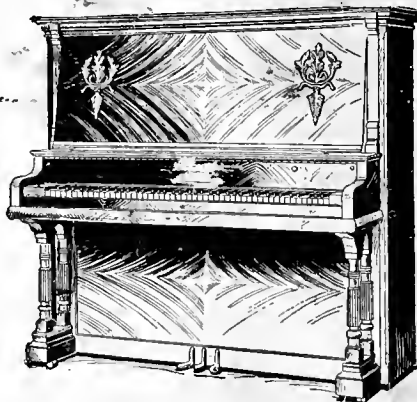
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